THE GOVERNMENT AND Order of the Church OF SCOTLAND,

With an *Assertion* of the said Government in the points of *Ruling-Elders*, and of the Authoritie of PRESBYTERIES and SYNODS.

Together with a *Postscript* in Answer to a Treatise lately published against Presbyteriall Government.

NUMB. 23. and 24.

How goodly are thy Tents, O Jacob, and thy Tabernacles, O Israel: for this house full of silver and gold I would not curse; for how shall I curse whom God hath not cursed? Or how shall I defie, whom the Lord hath not defied?

COL 2. 5.

Though I be absent in the flesh, yet am I with you in the spirit, joying, and beholding your order, and the stedfastnesse of your faith in Christ.

Edinburgh, Printed for *James Bryson*. 1643.

THE NEW YORK
PUBLIC LIBRARY

To the Reader.

MY desires at this time to know and to make known to others the form of Government and order of worship used in the Church of *Scotland*, have brought these following lineaments to light. There come daily into my hands without my seeking; some one forme of Church Government or other, as the divers Authors, from their love to Reformation in their judgements did conceive: But I must confesse they did the lesse relish with me that they were directions and modells without the example or practise of any of the Christian Churches, and were *Abstract Idea's* of discipline in the minds of men and not *Disciplina in Subjecta*. One I had, Titled *The forme of government used in the Church of Scotland*, but, being nothing but an Abridgement, and containing generalls onely, It did not satisfie. I found also many of the godly much wearied of the Prelacy, who yet bow their shoulder to bear, and couch down between the two burthens, because, being unacquainted with the Government of the Reformed Churches, they do not know what to choose, and fear (as to them who are in the dark is usuall) they know not what. Such as these do rather suffer themselves to be led away with the policy of *Bacchius* at *Capua*, which in such a case was commendable, then resolve to follow the faith of *Abraham* when the Lord called him, *Get thee out of thy Country, &c. into a Land which I will shew thee*, Gen. 12. 1. When he was to forsake, and the *Terminus a quo* of his removing, he did know: But whether he

was to go and the *Terminus ad quem*, he did not know, resting assured that God would shew it him. In our own affairs we may think the evill known to be better then the good unknown; But it holdeth not in the matters of God, nor when we speak of *Malum turpe* and *bonum honestum*, the evill of sinne and the good of obedience. But as they who travell from the South to the North, losing the sight of the one Pole come in sight of the other, and as they go on the North Pole is elevated to them by degrees: So is it here, if men would once forsake and turn their back upon that which they know to be wrong, and would ask the way to *Zion* with their faces thitherward, the Lord would teach them his way.

I must confesse that I did give too much ear and audience to the misinformation of many (so may I call it now after true imformation) who would have made me to believe, 1. That the true government of that Church was Episcopall, and that beside the order of Episcopacy, there was nothing in that Church, but disorder and confusion through the Parity of their Ministers, ἄνευ ἱδέας ἰδέαν ἀνθ' that all did speak and no man did hear any thing of another. 2. That they had no certain rule or direction for their publike worship, but that every man following his extemporary fansie, did preach and pray what seemed good in his own eyes. And 3. (which was to me an huge rock of offence) That they were enemies to Kings for no other cause, but that they are Kings: and, out of a desire of Anarchy, did preferre Democracie to Monarchicall Government: Great crimes I can not deny, and much to be abhorred, for they are destructive of all Ecclesiasticall and Civile Order, and do break both the staves of beauty and of bonds.

But

[illegible] all I did remember that, if accusations were [illegible] party could be innocent, and found that it was nothing so as was alledged; for concerning the first, I called to minde the practise of painters of old, who being desired to represent the body of *Hercules*, did expresse nothing of the lineaments of his face, stature or members, but did onely make a resemblance of the Lyons skin, which he was wont to carry about as the badge of his strength, and the Trophee of his honour. Episcopacy was never the face nor order of that Church. In the most part of their assemblies hence they confluced with it, and by the strength of God obtained the victory both of old, and much more of late. They may well number it among their spoiles. The order of their Ministers each one standing in his own station, and none usurping over another, and the Subordination of their severall kindes of assemblies, joyning the consent and obedience of the people, are the face and strength of that Church. Against the second, The form of prayers, administration of the Sacraments, [illegible] Excommunication, Excommunicating of murtherers, visitation of the sick, &c. which are [illegible] before their Book, and to which the Ministers are to conforme themselves, is a sufficient answer: for although they be not tied to set formes and words, yet are they not left at random, but for edifying their consent and keeping unity, they have their directory and prescribed order. No marvell [illegible] and the ministery more [illegible] and lesse learned, Liberty, the Presbytery [illegible] according to the rule and edifying [illegible] And against the third, their Confession of Faith, the [illegible] and prayers of their Church, their [illegible]

was to go and the *Terminus ad quem*, he did not know, resting assured that God would shew it him. In our own affairs we may think the evill known to be better then the good unknown; But it holdeth not in the matters of God, nor when we speak of *Malum turpe* and *bonum honestum*, the evill of sinne and the good of obedience. But as they who travell from the South to the North, losing the sight of the one Pole come in sight of the other, and as they go on the North Pole is elevated to them by degrees: So is it here, if men would once forsake and turn their back upon that which they know to be wrong, and would ask the way to *Zion* with their faces thitherward, the Lord would teach them his way.

I must confesse that I did give too much ear and audience to the misinformation of many (so may I call it now after true imformation) who would have made me to believe, 1. That the true government of that Church was Episcopall, and that beside the order of Episcopacy, there was nothing in that Church, but disorder and confusion through the Parity of their Ministers, ἄλλος ἐξ ἄλλου ἄλλο that all did speak and no man did hear any thing of another. 2. That they had no certain rule or direction for their publike worship, but that every man following his extemporary fansie, did preach and pray what seemed good in his own eyes. And 3. (which was to me an huge rock of offence) That they were enemies to Kings for no other cause, but that they are Kings: and, out of a desire of Anarchy, did preferre Democracie to Monarchicall Government: Great crimes I can not deny, and much to be abhorred, for they are destructive of all Ecclesiasticall and Civile Order, and do break both the staves of beauty and of bonds.

But

But upon tryall I did remember that, if accusation were guiltinesse, no party could be innocent, and found that it was nothing so as was alledged; for concerning the first, I called to minde the practise of a painter of old, who being desired to represent the body of *Hercules*, did expresse nothing of the lineaments of his face, stature or members, but did onely make a resemblance of the Lyons skin, which he was wont to carry about as the badge of his strength, and the Trophee of his honour. Episcopacy was never the face nor order of that Church. In the most part of their assemblies have they conflicted with it, and by the strength of God obtaining the victory both of old, and much more of late. They may well number it among their spoiles. The order of their Ministers each one standing in his own station, and none usurping over another, and the Subordination of their foure kindes of assemblies, joyning the consent and obedience of the people, are the face and strength of that Church. Against the second, The form of prayers, administration of the Sacraments, admission of Ministers, Excommunication, solemnizing of marriage, visitation of the sick, &c. which are set down before their *Pslm*-Book, and to which the Ministers are to conforme themselves, is a sufficient witnesse: for although they be not tyed to set formes and words; yet are they not left at randome, but for testifying their consent and keeping unity, they have their directory and prescribed order. No where hath preaching and the ministery more spirituall and lesse carnall liberty, the Presbytery and assemblies encouraging to the one and refraining from the other. And against the third, Their Confession of Faith, the doctrine and prayers of their Church, their late decla-

rations and remonſtrances, and what is contained in the concluſion of this Treatiſe, expreſſe as much reſpect and reverence to magiſtracy, as any Chriſtian Prince will require.

I was alſo ſtrongly drawn to the liking of that Church by the Teſtimonies given unto their Reformation by ſome of the moſt famous witneſſes of this age.

One is of that worthy Scottiſh Martyr Mr. *George Wiſeheart.*

This Realm ſhall be illuminate with the light of Chriſts Goſpel, as clearly as ever was Realm ſince the dayes of the Apoſtles. The houſe of God ſhall be builded in it, yea it ſhall not lack (watſoever the enemy imagine to the contrary) the very top-ſtone; the glory of God ſhall evidently appear, and ſhall once triumph in deſpight of Satan. But alas, if the people ſhall be after unthankfull, then fearfull and terrible ſhall the plagues be that after ſhall follow. Hiſt. of the Church of *Scotland*, *pag.* 108.

Another of *Beza.*

Magnum hoc Dei munus quod una & religionem parã, & εὐταξίαν, doctrinæ, viz. retinendæ vinculum, in Scotiam intuliſtis. Sic obſecro & obteſtor hæc duo ſimul retinete, ut uno amiſſo alterum diu permanere non poſſe ſemper memimeritis. Sicut Epiſcopi papatum pepererunt, ita pſeudoepiſcopos papatus reliquias Epicureiſmũ terris invecturos: hanc peſtem caveant, qui ſalvam Eccleſiam cupiunt, & quam illam in Scotia in tempore profligaris, ne quæ-

This is a great gift of God, that you have brought into *Scotland*, together pure Religion and good order, which is the bond to hold faſt the Doctrine. I heartily pray and beſeech for Gods ſake, Hold faſt theſe two together ſo, that you may remember, that if one be loſt, the other cannot long remain. So Biſhops brought forth popery, ſo falſe Biſhops, the reliques of popery, ſhall bring into the world Epicureiſm. Whoſoever would have the Church ſafe, let them beware of this peſt, and ſeeing you have timely diſpatched it in *Scotland*, I beſeech you never admit it again, albeit it

flatter

ſo illam unquam admiſit, quantumvis unitatis retinendæ ſpecie, quæ veteres etiam optimos multos fefellit, blandiatur. Bez *Epiſt.* 79.

flatter with ſhew of the preſervation of unity, which hath deceived many of the beſt of the Ancients.

A third of the body of Confeſſions of faith. It is the rare priviledge of the Church of *Scotland* before many, in which reſpect her name is famous, even among ſtrangers, that about the ſpace of four and fifty years without ſchiſme, let be hereſie, ſhe hath kept and holden faſt unity with purity of doctrine. The greateſt help of this unity, through the mercy of God, was, that with the doctrine, the diſcipline of Chriſt and the Apoſtles, as it is preſcribed in the Word of God, was by little and little together received, and according to that diſcipline ſo neer as might be, the whole government of the Church was diſpoſed. By this means all the ſeeds of ſchiſmes and errors, ſo ſoon as they began to bud, and ſhew themſelves, in the very breeding and birth, were ſmothered and rooted out. The Lord God of his infinite goodneſſe grant unto the Kings moſt gracious Maieſty, to all the rulers of the Church, to the powers that are the Nurſers of the Church, that according to the Word of God, they may keep perpetually that unity and purity of doctrine, Amen.

Eſt illud Eccleſiæ Scoticanæ privilegium rarum præ multis, in quo etiam ejus nomen apud exteros fuit celebre, quod circiter annos plus minus 54. ſine ſchiſmate nedum hæreſi unitatem cum puritate doctrinæ ſervaverit & retinuerit. Hujus unitatis adminiculum ex Dei miſericordiæ maximum fuit, quod paulatim tum doctrina, Chriſti & Apoſtolorum diſciplinam, ſicut ex verbo Dei eſt præſcripta, una fuit recepta, &, quam proxime fieri potuit, ſecundum eam totum regimen Eccleſiaſticum fuit adminiſtratum. Hac ratione omnia ſchiſmatum atque errorum ſemina quam, primum pullulare, aut ſe exerere viſa ſunt, in ipſa quaſi herba & partu ſunt ſuffocata & extirpata. Det Dominus Deus, pro immenſa ſua bonitate Regiæ Majeſtati Sereniſſimo, omnibuſque Eccleſiarum gubernatoribus, poteſtatibus Eccleſiæ nutritiis, ut ex Dei verbo illam unitatem & doctrinæ puritatem perpetuo conſervent, Amen. Corp. Confeſſ. fidei, pag. 6.

The fourth of King *Iames* of happy memory. The Religion professed in this Countrey, wherein I was brought up, and ever mind: profession of, and wishes my son ever to continue in the same, as the onely true form of Gods Worship, &c. I do equally love and honour the learned and grave men of either of these opinions, that like better of the single form of policy in our Church, than of the many Ceremonies of the Church of *England*, &c. I exhort my son to be beneficiall to the good men of the Ministry, praising God that there is presently a sufficient number of good men of them in this Kingdom, and yet are they all known to be against the form of the English Church. Basildor. To the Reader, And in the Assembly 1590 his Majesty praised God, for that he was born to be a King in the sincerest Church in the world, &c.

The fift is of *Brightman*, our own Countryman, who joyneth the Churches of *Helvetia*, *Suevia*, *Geneva*, *France*, *Holland*, SCOTLAND, all together into one Church, for the Counter-payn of the Church of *Philadelphia*, because, *saith he*, they almost live by one and the same laws and manner of Government, as touching any matter of moment. Neither doth the distance of place break off that society which the Conjoyning of mindes and good will coupleth together, having thus joyned them into one Church, he subjoyneth concerning it. Loth would I be to provoke any man to envy, or to grieve him with my words, yet this I must say there is no place, where the doctrine foundeth not more purely, the worship of God is exercised more uncorruptly; where more faithfull diligence of the Pastors doth flourish, or more free and willing obedience is given by the people, nor yet where there is greater reverencing of the whole Religion among all orders. And afterward, Neither doth it onely keep the doctrine of Salvation free from corruption, but it doth also both deliver in writing and exercise in practice that sincere manner of government, whereby men are made partakers of salvation, *Revel. of the Apocal. Chap. 27.*

To these may be added what upon the one hand is

said

said by these of the separation in their first petition to to King *James*, insert in their Apology to the Doctors of *Oxford*. We are willing and ready to subscribe to these grounds of Religion published in the Confession of Faith made by the Church of *Scotland*, hoping in the unity of the same Faith to be saved by Jesus Christ: being also like minded for and with other Reformed Churches in points of greatest moment. And upon the other hand, That the meetings of Ministers for interpreting Scripture, like unto their Presbyteries were allowed by *Arundell*, *Huntow* and *Matthew*, three Archbishops in *England*, and proved very profitable in the Northern parts for increase of knowledge both in Ministers and People.

But all these and the like testimonies were to me but like the saying of the woman of *Samaria* to her Countrey-men, till I did more fully understand the constitution and order of that Church. Then did I believe, not because of their testimonies, but because I did see and know. And from that which I have seen and do now know when I have walked and gone round about that Church, when I have told the Towers thereof, marked well her Bulwarks, and considered her pallaces, I may without offence affirm three things.

First, That God hath not dealt so with every nation, if envy would permit, I might say, any nation, as he hath dealt with them. Whereof no cause can be given but his own good pleasure, he showeth mercy, and maketh his Sunne to shine on whom and when he will, and of him, and through him, and for him are all things.

Secondly, that it is no marvail if that Nation stand to the defence of their Reformation, had the Lord been pleased to blesse us with the like at the time of our Reformation

formation we would not have been ſo unwiſe as to make exchange of it with Prelacy, we would have forſaken all things rather then have forſaken it, It is more ſtrange that any ſhould have been found amongſt them at any time to ſpeak or to do againſt their own Church: But after you have with your reaſon and minde made a generall ſurvey of all ſocieties there is none more grave, more dear then that which each one of us hath with his Countrey; Parents are dear, Children, Friends, familiars are dear; But our native Countrey alone taketh all theſe within her compaſſe, for which what good man would doubt to die, could his death ſerve her for good? So much the more deteſtable is their barbarity, who have with all kinde of wickedneſſe rent aſunder their native Countrey, and both are and have been exerciſed in overturning her from the very foundation.

Sed quum omnia ratione animoque luſtraris, omnium ſocietatum nulla eſt gravior, nulla carior, quum ea quæ cum Repub. unicuique noſtrum eſt. Cari ſunt Parentes, Cari liberi, propinqui, familiares; ſed omnes omnium cāritates patria una complexa eſt, pro qua quis dubitet mortem oppetere, ſi ei ſit profuturus? quo eſt deteſtabilior iſtorum immanitas qui lacerarunt omni ſcelere patriam & in ea funditus delenda occupati ſunt & fuerunt, Cicer. Offi. l. 1.

If a Patriote ſpoke ſo of his Countrey, a Citizen ſo of his Republike, what ſhould the Chriſtian born, baptized, and bred in *Scotland* think and ſay, if he have been borne there not only to this mortall, but to that immortall and everlaſting life: No children on earth have better reaſon to ſay, Wee are not aſhamed of our Mother, and it were to be wiſhed that the ſaying were reciprocally true.

Thirdly, having the pattern of all the Reformed Churches before us, and this example ſo neer unto us, what need we to ſtand amazed, as not knowing what to chooſe; To abide that which we have been, is neither profitable nor poſſible, To conjoyn the two in one is but the mixture of Iron with Clay, and muſt needs

make

make the diſtemper greater. It were well for us (and no other well for us can I ſee) that laying aſide our high conceit of our ſelves, and the low eſteem of other reformed Churches We would reſolve to follow them as they follow Chriſt, and not to deſpiſe the government of Chriſt, becauſe they ſeeme to be but Molehils; But to conforme to them, becauſe they are conforme to Chriſt, and to the pattern ſhewed in the Mountain. What reciprocation of giving and receiving in matters of Religion, hath beene betweene this and the Scottiſh Nation may be knowne by the words of *Beda*, but ſpeaking in his own idiome, according to the grounds of popery.

Neo multo poſt illi quoque qui inſulam Hii incolebant Monachi Scoticæ Nationis, cum bis quæ ſibi ſubdita erant monaſteriis, ad ritum paſchæ, & tonſuræ Canonicum, domino procurante, perducti ſunt &c. And afterward, *Quod mira divinæ factum conſtat diſpenſatione pietatis, ut quoniam Gens illa quæ noverat ſcientiam divinæ cognitionis, libenter ac ſine invidia, populo Anglorum communicare curavit, ipſa quoque poſtmodum per Gentem Anglorum, in eis quam minus habuerat, ad perfectam vivendi normam perveniret.* Beda eccleſ. hiſt. gentis Angl. l. 5. c. 23.

Not long after the Monkes of the Scottiſh Nation, who lived in the Iland *Hii*, with the Monaſteries under their power were brought into the rite of obſerving of *Eaſter*, and of ſhaven Crownes. The Lord bringing it ſo to paſſe (he ſhould have aſcribed it to another ſpirit). Which certainly was done by the marvellous diſpenſation of divine mercy, that becauſe that Nation, who had the ſcience of divine knowledge, did willingly and without envy communicate the ſame to the people of *England*; that the ſame Nation afterward ſhould by the Nation of the *Engliſh* attain unto the perfect rule of living in theſe things which they had not before.

The

The Governement and Order

OF

The Church of Scotland.

A Description and not a Demonstration of the Church of Scotland is intended, non jus sed factum, *their doing simply and not the reason of their so doing is desired: The delineation therefore of the face of that Church, without artificiall Colours and dispute of her comelinesse and beauty, is nakedly expressed in two Parts: The one of her* Officers, *the other of her* Assemblies.

The first part.

I. *Of the Officers of the Church.*

BEside the ordinary and perpetuall Officers, which are *Pastors*, *Doctors*, *Elders*, and *Deacons*. The Church of *Scotland* hath no other at this time, nor did at any time acknowledge any other: These being warranted by Christ and his Apostles, the extraordinary Ministers unto whom his will was revealed, and being sufficient for all the necessary uses of the Churches, as Exhortation, Teaching, administration of the Sacraments, Government, and distribution.

The Offices of Apostles, Evangelists, and Prophets were extraordinary, and continued in the Christian Church, so long as by the will of God, it was needfull for the well of the Church; who although in regard of their order, degree, manner of

Miniſtration, and the places, which they did hold, which is called *ſucceſsio in gradum eundem*. They have properly none to ſucceed them: yet in reſpect of their doctrine, holineſſe of life, and ſubſtance of their Miniſtery, which is *ſucceſsio in caput*, all faithfull Paſtors, lawfully called to their functions, are their ſucceſſors: And in this ſenſe not only their firſt reformers, who had ſomewhat extraordinary, but all their faithfull Miniſters ſince, who have laboured in the Word and Doctrine, for the planting, preſerving and purging of Religion to the edification of the Church, and no other, are ſucceſſors to the Apoſtles.

The Office of a Biſhop conſiſting in power or priority above a Paſtor, as having no warrant in the Scripture, as being a member of the wicked Hierarchy of the Pope (for, although this priority of Prelates had place in the Church before the Pope aſcended to the top of his Ambition; yet every corruption in doctrine, worſhip, but eſpecially in government, which, ſince the myſtery of iniquity began to work, is retained by the Pope, and by his authority is obtruded

obtruded upon the Church, they conceive to be His) and as a curſed tree, which amongſt them hath brought forth no better fruits, then hereſie, and errors in doctrine, idolatry and ſuperſtition in worſhip, Tyranny and perſecution in Government, and leudneſſe, and profanity of life both in Paſtors and People; They have abjured and removed out of their Church, together with all the branches of that Hierarchy, and all the offices, titles, dignities, and courts depending thereupon as may be ſeen in their confeſsion of faith, Books of diſcipline, and acts of aſſemblies of old, and of late.

In the beginni[illegible] their reformation they had no conſti[illegible] Presbyteries, nor ſuch provinciall and generall aſſemblies as they had afterward, and upon the other part they had *ſuperintendents, viſiters of certain parts of the Countrey, and Commiſsioners for Provinces*: But they who deſire to know the conſtitution and condition of that Church, muſt diſtinguiſh between her infancy, and her riper age, between her deſires, deſignes, and endevours, and her attainments, proceedings and performances;

for how soon it was possible for them, presbyteries and assemblies, which from the beginning had been intended, were erected and established. And no sooner was this brought to passe, But superintendents and all others of that kinde, which at first were of necessary use in visiting the Country, and in planting of Churches, were declared to be neither necessary nor expedient for the Church.

The Church of *Scotland* hath been disquieted and much troubled with Episcopacy since the beginning, and at last by the ambition of vain men, by the power and working of [illegible] authority, and by the corrupt assemblies of Ministers, had some footing, and was in end raised to a great height, and did become a mountain. And yet the office of a Bishop was never received in that Church. But when some Ministers, who in regard of their benefices were called Bishops, had, by their own usurpation and the slavish submission of their brethren, obtained some degree and power over them. They did come into *England*, and, without the consent or knowledge of the

Church, received consecration, and returning home, did consecrate others like themselves.

II. *Of their calling.*

As no man ought to presume to enter into any office Ecclesiasticall without an inward calling from God, who only discerneth the intentions, and desires of the heart, whether they be earthly or heavenly, whether they be set upon the glory of God, and edifying of the Church, or upon the means of this life; So are there none here admitted without the approbation and judgement of men according to the rules of the Word, and the received order of the Church.

This outward calling of the Officers of the Church doth consist in Election and Ordination, after due triall and examination of their soundnesse in religion, and godlinesse of life: For the better understanding of the order of the calling of their Ministers, it is to be considered,

That in every one almost of their *Classes*, or greater Presbyteries, there be Students of

Divinity; whereof some, if they have opportunity of their Studies, do make their abode within the bounds of the Presbytery, and attend the meetings thereof: Others, who are the greater part, stay at the Universities, and in the time of vacation come home and wait upon the Presbytery.

The abilities of both the one sort and the other, are tryed in private, before the Presbytery, and how soon they are found fit to come in publike, they enter upon the exercise or prophecy with the Ministers of the Presbytery, and at sometimes are employed and allowed to preach before the people: By which mean their gifts and abilities are known to the people, as their manners are manifest by their conversing amongst them.

Out of the number of these Proposants, or (as they call them) *Expectants*, the Pastor is nominated to the vacant place by the Eldership, and by the Minister, if any be, with the consent and good liking of the people, and if they can pitch upon none within the bounds of their own Presbytery they have their liberty to make their choice of an Ex-

pectant of good esteem and report in some other Presbytery.

The Person thus known and nominated, is by the particular Eldership, named to the greater Presbytery, where he is examined of his skill in the Languages, *Latine*, *Greek*, and *Hebrew*, in his interpreting of Scripture, in the controversies of Religion, in his gift of exhortation, in the holy and Ecclesiasticall History and Chronologie; And first of all, Of his life and manner of conversation; wherein if he be found vitious or scandalous, he is not to be admitted to any other examination; Being thus examined, and found qualified for that charge, he is sent to the vacant place, that the people hearing him, may have the greater assurance of his gifts for edification.

After the people have heard him, some Minister of the Presbytery is appointed to preach to that people of the necessity of the Ministery, of the excellency of a faithfull Minister, of the qualities of a Minister, and of the obedience due to the Gospel, or of some such Theme: And at the same time a publike Edict is served, That if any person or

persons,

persons, have any thing to object against the literature, doctrine, or life of such a man, why he may not be a profitable Minister of such a Parish. They shall appear before the Presbytery in such a place, and at such a time, that their objections may be tryed and discussed.

Upon the day appointed, the Door-keeper of the Presbyterian meeting, doth call three severall times, if there be any to object against the Person nominated, and if any thing be alleadged against him by any of that particular flock, or any other to whom he is known, it is duely and equally pondered by the Presbytery, and if it be found to have any weight, or the case be doubtfull, the ordination is suspended till a more perfect triall; Otherwise if there be nothing but silence, they use to proceed.

So that no man is here obtruded upon the people against their open or tacite consent and approbation, or without the voices of the particular Eldership with whom he is to serve in the Ministery. But if the person nominated be a Pastor of some other flock, and his faithfulnesse known in his

former

former charge, this proceſſe is ſpared, and his tranſlation more ſpeedily expede, if there be no impediments of another kinde.

Upon the day appointed for accompliſhing his election, and for his ordination, which is in due time made known to the Congregation, and agreed upon with them, a Faſt is ordained to be kept, with more than ordinary ſupplication for the aſſiſtance and bleſſing of God, in a work of ſo great concernment: And one of the Paſtors of the Presbytery is appointed to preach to that people of the mutuall duties of Paſtor and people. All which being done, the party, (who, during the time of the exercile of publike worſhip, hath been ſitting in a conſpicuous place before the Pulpit, accompanied with the Elders, and ſome Miniſters of the Presbytery) is called up, and demanded concerning his willingneſſe and deſire to ſerve the Lord JESUS, for the good of that people; with other queſtions of that kinde; and the people alſo are demanded, whether they will receive him for their Paſtor, and ſubmit themſelves unto his Miniſtery in the Lord. Both having declared their readi-

neſſe and mutuall conſent, The Miniſter cometh from the Pulpit, and with ſo many of the Miniſters preſent, as may conveniently come neer, lay their hands upon his head, and in the Name of JESUS do appoint him to be the Paſtor of that people, praying that from JESUS CHRIST, who is at the right hand of the Father, and giveth gifts unto men, he may finde the demonſtration of the Spirit, and the power and bleſſing of GOD in his Miniſtery, to the comfort of that people. Therafter the whole Elderſhip give unto him the right hand of fellowſhip. And laſt of all, the Miniſter goeth to the Pulpit, and concludeth the whole action with pertinent thankſgiving and prayers, a Pſalm is ſung, and the Aſſembly diſſolved with the bleſsing.

By this it may appear that Paſtors or Presbyters are not there admitted at large, without aſsignation to a particular flock, like Maſters of Art, or Doctors of Phyſick. They conceive it to be as prepoſterous for Ordination to go before the Election of Miniſters in the Church, as it is firſt to Crown a King, or Inſtall a Magiſtrate, and thereafter

to choose him: next in the ordination of their Ministers they use none of the ridiculous toyes, and apish conceits of Popery; but, according to the simplicity of the Apostolicall and ancient Church, content themselves with Fasting, Prayer, and Imposition of hands; Prayer, to bring down a blessing upon the person on whose head the hands are laid, and Fasting, to make the prayer to ascend the more fervently.

This liberty of Election is in part prejudged & hindred by Patronages and Presentations which are still in use there, not by the rules of their discipline, but by toleration of that wch they cannot amend, in the mean time procuring, that in the case of presentations by Patrons, the examination and tryall by the Presbytery, is still the same. The Congregation, where he who is presented is to serve, is called, if they have ought to object against his Doctrine or life, after they have heard him, or that their consent may be had. And if he be found *Reus ambitus*, or to have gone about to procure a presentation, he is repelled, & declared incapable of that place.

No Pastor may thrust himself upon a

flock, nor after his entry, desert his charge, or remove himself to another Congregation at his own pleasure. The Deserters, if any be, are appointed to be admonished, and in case of obstinacy, to be excommunicated. If a Minister, upon lawfull and urgent causes, desire to remove from one Congregation to another, or if a Minister be called to another Congregation, for which he is more fit, or be called forth upon grave considerations for some publike employment, tending to the common benefit of the Church; This is not done by private transaction, and particular agreement of Ministers and Congregations, but by the wisedom and authority of the Presbyteries or Assemblies of the Church; Nor is it done by them, but upon such reasons as should move that Church, wherein for the present he ministreth, to give her consent: for whose supply also, either a convenient course is presently taken, or the way of supply is seen to be easie.

The Minister thus removed from one Church to another, receiveth no new ordination, but by vertue of his first ordination he serveth in the place, unto which he is

called

called and elected: Only at his admission one of the Presbytery, who is appointed to preach of the duty of Pastors and people, and to pray for a blessing, recommendeth him to the Congregation, who have before declared their willingnesse and desire to receive him, and the Congregation to his care and fidelity, And the Pastor, if any be, together with the Elders, with whom he sitteth before the Pulpit, take him by the hand.

Pastors and Ministers of the Word, through old age, sickneſſe, or other infirmitie being disabled to bear the weight, and discharge the duty of their Pastorall charge, Do notwithstanding still retain the honour of their office, and comfort of maintenance during their lifetime. And they performing what they are able in teaching, government, visitation and catechising, others are joyned with them by the Presbytery, and with the consent of the people to be their fellow labourers, and to undergo the main charge.

The same course of election and admission for substance, and in form according to the nature of their office, is observed in the calling of other Officers, as *Ruling Elders*,

and *Deacons*: At the beginning, and where there be none, the Paſtor, with the graveſt, holieſt, and thoſe of the ſoundeſt judgement, and beſt affection to Religion, do chooſe them with the conſent of the reſt of the people. And where particular Elderſhips are already conſtitute, the Paſtor and the Elders who are now in office, do chooſe ſuch as are to ſucceed thoſe who are removed by death, or any other way, or by viciſſitude are to relieve ſuch as are now in place; And that the election of one or moe at firſt, or afterward may proceed with the conſent of the people, their names are publiſhed and made known to the congregation by the Paſtors, that if ought may be objected againſt any of them, why they may not be received to the office of an *Elder* or *Deacon*, it may be examined, and, if it be found important, others may be choſen. When the day of their admiſſion cometh, the Paſtor having fram'd his doctrine to the purpoſe, calleth them up, and remembring both them of their duty in their charge, and the people of their ſubmitting themſelves unto them, they ar ſolemnly received with

lifted

lifted up hands, giving their promises to be faithfull.

III. *The discharge of their duties in particular, and first of the Pastor.*

1. *The order kept in Preaching.*

THe Pastor is bound to teach the Word of God in season and out of season, and beside all occasionall, and week day Sermons, which in Cities and Townes use to be at least two dayes every week, The Congregation doth assemble twice on the Lords day, and for this end notice is given of the time by the sound of a Bell. When so many of all sorts, men and women, masters and servants, young and old, as shall meet together, are assembled, The publike worship beginneth with prayer, and reading some portion of holy Scripture both of the Old and New Testament, which the people hear with attention and reverence, and after reading, the whole Congregation joyneth in singing some *Psalm*. This reading and singing do continue till the Preaching begin; At which time the Minister having prefaced a little for quickening and lifting

lifting up the hearts of the people, first maketh a prayer for remission of sin, Sanctification, and all things needfull, joyning also confession of sins, and thanksgiving, with speciall relation to the hearers. After which, in the forenoon is another *Psalm*, and after the *Psalm* a prayer for a blessing upon the preaching of the Word. His Text is ordinarily some part of that Book of Canonicall Scripture, which in his judgement he conceiveth to be fittest for the times, and the condition of his flock. The Doctrine deduced, is explained and confirmed by Scripture, and fitly, and faithfully applyed, all in such methode, manner, and expression as may most edifie the hearers.

After Sermon he praiseth God, and prayeth again for a blessing, joyning earnest petitions for the Church Vniversall, and for the coming of the Kingdom of Christ, for all the afflicted Churches, for the Churches in his Majest. Dominions, for the Church of *Scotland*, Ministery and People, for the King, the Queen, the Prince, and their whole Royall Progeny, for all the members of that particular Congregation, as well absent in their

lawfull

lawfull affairs as preſent, for all that are afflicted among them in body, minde or means. The prayer ended, a *Pſalm* is ſung, and the people diſmiſſed with a bleſſing.

In the afternoon either the ſame order in all things almoſt, is followed in performing the parts of publike worſhip, or ſome part of the Catechiſme is expounded, and thereafter ſo much time as may be ſpared is beſtowed in Catechiſing ſome part of the Pariſh warned particularly to attend.

Beſide the publike means they have other three helps for edification, one is an ordinary courſe of Catechiſing on ſuch dayes of the week, as are judged to be fitteſt by the Paſtor, and Elderſhip. Another is the viſitation of families by the Paſtors, and the Elders each one in his own quarter, for trying the manners of the people, whether they walk worthy of the Goſpel, for ſetting, and holding up religious exerciſe in families. And that the Paſtor from his particular knowledge of the flock committed to him, may apply his doctrine, and pray the more pertinently in publike. The third is, Examination of all ſorts of perſons, who are not known to have ſome good meaſure of knowledge, before the

Communion. All these parts of the Ministery in publike and private are performed more diligently, or negligently, according to the faithfulnesse or unfaithfulnesse of the Minister, who hath according to his work, his praise, or censure at the visitation of the Church, by the greater Presbytery.

No Minister there, is suffered to be a non-resident, or to have the charge of more Churches; But if two small contiguous Parishes be united by the assembly, to make up a competent congregation, he Preacheth sometime in the one, and sometime in the other Church, as the people do desire, and the Eldership doth direct.

2. *The order of Baptisme.*

NO other but the Pastor, who preacheth the Word hath the power of the Ministration of the Sacraments; And concerning Baptisme it useth not to be hastened before some day of the publike meeting of the Congregation, nor delayed after, but upon necessary impediments, and is never ministred in private houses. Notice is given thereof in due time to the Pastor, and that by the Father of the child, if he be not justly hindered, that a word may be spoken to him in season.

After

After Sermon on the week dayes, and after Sermon in the afternoon, on the Lords day, The Paſtor remaining in the ſame place, where he hath Preached, and having water in a large Baſin provided, with a fair Linnen-cloth, in a convenient place, and in a decent manner; The Father, or in his neceſſary abſence, ſome other man, who is reputed godly, preſenteth the child to be Baptized.

The action is begun with a ſhort and pertinent prayer, next, ſome words of inſtruction touching the Author, nature, uſe, and end of this Sacrament, the duties to be performed, in the one time, of the perſon to be Baptized, and of the parent or viceparent. Thirdly, he that preſenteth the childe, maketh confeſſion of the Faith, into which the childe is to be Baptized, and promiſeth to bring up the childe in that Faith, and in the fear of God. Fourthly, the Miniſter being informed of the name of the childe, Baptizeth the childe ſo named, by ſprinkling with water, *Into the name of the Father, Son, and holy Ghoſt.* Laſtly, the Miniſter concludeth, as well the publike worſhip, for that time, as the action, with thankſgiving for the Word, and Sacraments, and with prayer for a bleſſing, and with ſuch Petitions,

as he uſeth at other times after Sermon, and in end diſmiſſeth, the Congregation with the bleſſing.

3. *The order of miniſtring the Communion, or the Lords Supper.*

THe Sacrament of the Lords Supper, is more frequently miniſtred in ſome Congregations, then in other, according to the number of the Communicants, and the Proficiency of the People in the way of Chriſt; and in ſome places upon one Sabbath, in other places upon two, or three Sabbaths, as it may be done moſt conveniently, which is determined by the Miniſter, and Elderſhip of the Church.

None are admited, to the Lords Supper, but ſuch as upon examination are found to have a competent meaſure of knowledge in the grounds of Chriſtian Religion, and the doctrine of the Sacraments; and are able according to the Apoſtles Commandement, and profeſſe themſelves willing, to examine themſelves, and to renew their Covenant made with God in Baptiſme, promiſing to walk as beſeemeth Chriſtians, and to ſubmit themſelves to all the Ordinances of Chriſt. The ignorant, the Scandalous, the obſtinate, and

ſuch

ſuch as are under Cenſure, or publike admonition in the way to cenſure, are not admitted; Neither are ſtrangers received, but upon ſufficient teſtimony, or otherwiſe be very well known.

The Sabbath day next before the Communion ſhall be celebrated, publike warning thereof is made by the Paſtor, and of the doctrine of preparation, to be taught the laſt day of the week, or at leaſt toward the end of the week; That the Communicants may be the better prepared, by the uſe of the means, both in private and publike.

Upon the day of the Communion (notice being given after the doctrine of preparation, of the houres of meeting, which uſeth to be before the ordinary time obſerved other Sabbaths) a large Table decently covered, is ſo placed, as that the Communicants may beſt ſit about it, and the whole Congregation, may both hear and behold.

The Preface, prayers, and preaching of that day, are all framed to the preſent matter of the Sacrament, and the duties of the receivers; after Sermon immediatly the Paſtor uſeth an exhortation, and debarreth from the Table all ignorant, prophane, and ſcandalous

persons, which being done, he goeth from the Pulpit, and sitteth down with the people at the Table, where the bread standing before him in great Basins, fitly prepared for breaking and distribution, and the wine in large Cups in like manner, he first readeth, and shortly expoundeth the words of Institution, shewing the nature, use, and end of the Sacrament, and the duties of the Communicants; next he useth a prayer, wherein he both giveth thanks, especially for the Inestimable benefit of Redemption, and for the means of the Word and Sacraments, particularly of this Sacrament, and prayeth earnestly to God for his powerfull presence, and effectuall working, to accompany his own Ordinance, to the comfort of his people now to communicate.

The Elements thus being Sanctified by the Word and Prayer, the Minister Sacramentally breaketh the bread, taketh and eateth himself, and delivereth to the people, sitting in decent and reverent manner about the Table, but without difference of degrees, or acceptions of persons; these that are neerest the Minister, having received the bread, do divide it from hand to hand amongst themselves; when the Minister delivereth the bread, according to

the

the commandment and example of Christ, he commandeth the people to take and eat, saying, *Take ye, eat ye; this is the Body of the Lord, which is broken for you: Do it in remembrance of him.* After all at the Table have taken and eaten, the Minister taketh the Cup, and drinking first himself, he giveth it to the neerest, saying, *This Cup is the New Testament, in the Blood of the Lord Jesus, which is shed for many, for the remission of sins; drink ye all of it, for as often as ye do eat this Bread, and drink this Cup, ye do shew the Lords death till he come.* All this time the Elders, in a competent number, and in a grave and reverent manner, do attend about the Table, that all who are admitted to the Table, may have the bread and wine in their own place and order of sitting; the Minister also, continuing in his place, after the giving of the Elements, doth either by his own speech, stir up the Communicants to Spirituall meditations of faith, of the great love of God in Christ, and of the Passion of Christ, and to holy affections of love, joy, godly sorrow, thankfulnesse, and whatsoever may concern them at that time, or causeth be read the history of the Passion, or some other part of Scripture, which may work the same effect.

After

After all at the Table have received the Cup, they riſe from the Table, and return in a quiet manner, to their places, another company cometh to the Table, and ſo a third and a fourth, till all have received in the ſame manner as the firſt, during which time of removing of the one, and approaching of the other, the whole Congregation ſingeth ſome part of a Pſalm, touching the Paſſion, or the love and kindeneſſe of God to his people, as *Pſal.* 22, or 103, &c.

After the laſt company hath received, the Miniſter riſing from the Table, goeth to the Pulpit, where, after a ſhort ſpeech, tending to thankſgiving, he doth againe ſolemnely give thankes unto God for ſo great a mercy, and prayeth as on other Sabbaths; The prayer ended, all joyn in ſinging a Pſalm of praiſe, ſutable to the occaſion, and are diſmiſſed with the bleſſing, before which none are to depart, unleſſe in caſe of neceſsity.

The Communion being thus celebrated in the forenoon, the people meet again in the afternoon, at which time, the Miniſter teacheth the Doctrine of thankſgiving, and cloſeth the publike and ſolemn worſhip of that day, from which the people uſe to depart, refreſhed with

the

the grace and peace of God, and strengthened, with new and fresh resolutions to serve the Lord.

4. *The order of publike fasting or humiliation.*

SOmetimes the fast or humiliation is of larger extent, to be observed by all the Churches in the Kingdome, sometime more particular, of one or more Congregations; Sometimes the fast is kept one day only, sometimes all the dayes of the week, Sometimes on the Sabbath only, especially in the Countrey Churches; Sometimes upon some day of the week also, as in Cities or Towns; They neither make difference of dayes for hnmiliation, nor do they keep any set fasts or feasts: all is disposed and done, according as the occasions, and causes do presse or require, as may serve most for the end intended, and may best ply with the opportunities, and necessities of the Congregation.

The Sabbath next before the fast, notice is given of the Causes of humiliation, and of the times to be observed, with earnest exhortation to the people, to prepare themselves for afflicting their soules, and extraordinary humiliation.

In many places especially in Cities, Towns, and greater Villages, or where the people may conveniently assemble, The day before the fast, the doctrine of preparation to the fast is taught expressing the nature, and use thereof, for averting the wrath of God.

The dayes of the fast from morning to evening,

are kept holy unto the Lord in the nature of an Extraordinary Sabbath, with abstinence from meat, and drink, from delights and worldly labours, with the exercises of reading the Law, plain preaching, interpretation, and particular application, deep humiliation, and renting of the heart for sin, large, and hearty confessions of sin, fervent supplications, and earnest seeking of God, by prayer for pardon, with singing of penitentiall *Psalms*; after which they have many times, found wonderfull deliverances, and extraordinary blessings from Heaven.

5. *The order of marriage.*

ALthough marriage be no Sacrament, nor part of the Worship of God, yet they conceive that the Matrimoniall conjunction of Christians, and members of the Church is most conveniently solemnized in the face of the Congregation, with instruction out of Gods Word, of the Institution, use, and ends of marriage, and of the duties of married persons, and with blessing by the Minister, and with the prayers of the Church.

The parties are contracted before they be married, and before they be contracted, if there be any suspicion of their ignorance, they are examined in the grounds of Religion, and in their knowledge of the mutuall duties, which they owe each to other. Notice also is given of the consent of Parents, or vice-Parents, and that neither of them is contra-

cted before to any other party, nor any impediment from the degrees of Affinity, or Consanguinity prohibited; The contract and purpose of marriage is also published, three severall Sabbaths before the same be solemnized, and if there be nothing objected to hinder their marriage, then are they solemnly married, in the face of the Congregation, before the ending of 40 dayes from the time of the contract.

They require for marriage the free consent of the parties come to the yeers of discretion, and the knowledge and consent of the Parents; they do not allow of the marriage of Infants, nor secret and clandestine contracts and marriages, nor do they use any idle rites or superstitious Ceremonies, in the time of the Solemnization.

6. *The Order of Buriall of the dead.*

THough Buriall be no part of the Worship of God, nor of the work of the Ministry; yet they think meet that an honest and competent number of Christians, accompany the Christian friends of the dead unto the Grave, that they may confer and comfort one another by the way, and to see the Buriall done in a grave and decent manner, remembring that sin is the cause of death, that Christ hath overcome death and the grave, and that they who die in the Lord, shall rise again to life everlasting.

Their Burials are without singing or reading, which the superstitious do conceive to be profita-

ble for the dead; without Funerall Sermons, which do beget superstition, and tend to flattery, make the Gospel to be preached with respect of persons, and are most presled by such as do least regard Sermons at other times; and without Feasting, with affectate shews of mourning, and any further pomp or Ceremony, than civill differences and respects do require.

They conceive, for many reasons, that the places of the assembling of the people for the Word and Sacraments, ought not to be places of Buriall, which is therefore forbidden, and, for the most part, is forborn in that Kingdom.

Registers are ordained to be kept, of the names and times of all that are baptized, of all that are married, and all that are married.

IV. *Of Doctors, and their Office, and of Schools.*

THe Church of *Scotland* hath had no other Doctors, but Masters and Professors of Divinity, in Universities and Colledges, of which, some use to be chosen to be Elders of particular Churches, and Commissioners to the Nationall Assembly, and besides these the Teachers of more private and particular Schools.

They use to be examined and tried, both in their learning, and life, by the Presbitery, and their charge is not only to bring up their schollers in humane literature and liberall Arts, but also in Civill Conver-

sation

ſation and good manners, but eſpecially in the Grounds of Chriſtian Religion, by way of Catechiſme.

As the Doctors of Colledges do keep the meetings of the Presbitery, and by courſe do propheſie, or make the exerciſe with the Miniſters, ſo alſo do the maſters of private Schooles for the greater part of them, who therefore are a part of the Seminarie of the publike Miniſtery, are numbred among the expectants, how ſoon they are enabled, to enter upon the exerciſe, and ſometimes are imployed by the Miniſters to help them, in teaching and Catechiſing of the people.

The Univerſities alſo uſe to be viſited by Commiſſioners delegated from the Nationall aſſembly, that there be nothing taught by the Profeſſors and Doctors, but what is ſound and conſonant to the confeſſion of faith, and the received doctrine, and order of the Church, and to ſee that both Maſters, and Schollers do their duties diligently, eſpecially that their be no ſcandall nor corruption of maners. In like maner the more private ſchooles, are viſited by the Presbiteries, poore ſchollers of good ingines and expectation are provided in a great part of their maintenance, by places of the foundation of Colledges, which are appointed by the Founders, or Reformers, for that uſe, and others are maintained, by Contribution of particular Churches within every Presbitery, which the Paſtor or Elder bringeth

unto them, so soone as they are chosen by the Presbitery.

V. *Of Elders and their Office.*

THe Calling, Election, and admission of Elders is before spoken of. The number of Elders in every Parish is not definit, but doth vary according to the number, and necessity of the people; In some parishes 6, in some 10, or 12, &c.

Such are chosen to be Elders as come neerest to the gifts, and qualities required, by the Apostle, and after they are chosen, are at all occasions exhorted by the Pastor to be ensamples to the flock, and to watch over them faithfully, against all corruptions, in religion and life. And as the Pastor should bee diligent in teaching and sowing the seed, so are the Elders desired to be carefull in seeing and seeking the fruits in the people.

The Elders do attend with the Pastor in Chatechising the people, do assist him In visiting the sick, In admonishing all men of their duty, and if any will not heare them, they bring the disobedient before the Eldership; In causing the acts of the assemblies, as well particular as generall, to be put in execution; But a principall part of their duty is to joyne alwayes, with the Pastor in the particular Eldership, and in the other assemblies of the Church, as they shall be called, for exercising of discipline, and governing the whole Congregation.

VI. *Of the Deacons and their Office.*

WHat maner of persons the Deacons ought to be, the Scripture is plain, and such they make choise of as are so qualified, so far as may be; The forme of their election is before expressed. Their number must be considered of, according to the number of the poore, and the proportion of the Congregation, as we spake before, of the Elders.

Their maine duty, is to collect, receive, and distribute, not onely the almes, for the poore, but the whole Ecclesiasticall goods, which are not assigned and appointed, for the maintenance of particular persons.

These duties they must performe, at the discretion and by the appointment of the Pastor, and Elders; for which cause, and not for government, they are to be present at the ordinary meetings of the Eldership.

The meanes for the maintenance of the poore are collected, by the Deacons, the first day of the weeke, and other dayes of the publike assembling of the people to the worship of God, at the entry of the Church. And if this prove not a competency, then do the people either bring in their Charity, on such dayes as are appointed by the Eldership, or are willing to be taxed, according as they shall be judged to be able. In some Cities, and Parishes, where

this

this order hath been carefully obſerved, none have been ſuffered to beg, and none have lacked.

Their Miniſters, beſide their Gleab and Manſe, are all provided to certaine, and the moſt part, to competent ſtipends, which are paid either in victuall or moneys, or in both: And if the charge of their family be great, and their children put to Schooles or Colledges, they are helped, and ſupplied by the charity of the people, which uſeth alſo to be extended, if need be, toward their widows and Orphanes, after their deceaſe, of which the whole Elderſhip hath a ſpeciall care.

Every pariſh almoſt hath ſome ſtock for the reliefe of ſtrangers, and for ſupply of the extraordinary neceſſities, of their owne poore: Hoſpitalls have their owne rents, and the publike buildings of the Church, are upholden, by the Patron, and the Freeholders of the Pariſh, unto which, if any be unwilling, he is conſtrained by Law to pay his proportion.

The

The Second Part.

I. *Of the Assemblies of the Church, and first in Generall.*

NO man here, were he never so eminent above others, for Piety, Wisdome, or Learning, or doth he never so much arrogate authority, to himself, hath the rains of Church Government in his hands to determine, or to doe what seemeth good in his own eyes; But all matters are advised, determined, and judged with common consent in the meetings, and assemblies of the Church, which for this end are of foure sorts and degrees, which are commonly called by the names of Church sessions, or particular Elderships, or Consistories; Presbyteries, or Classes; Provinciall Synods, and Nationall or Generall Assemblies.

Each of these assemblies, hath a President or Moderator, who beginneth, and endeth with prayer; propoundeth matters to be treated; procureth them to be debated if need bee, in an orderly way, that all may be heard, and none interrupted, unlesse he speak too much; gathereth the voices, which are noted by the Clerk; and pronounceth the sentence, or if there be an equality, remitteth it to the greater Presbyterie; each of them hath a Clerk, or a Notary; and a Register of all things debated and done by them, especially of such matters as may be of future use.

None of these assemblies, from the least to the greatest are to treat of matters pertaining to the civill Jurisdiction and Magistrate, but only of matters Spirituall and Ecclesiasticall, that the doctrine and worship may be kept in purity, all things be done decently, and in order, in the particular Churches, and that all the members of the Churches may walke worthy of the Gospell.

The lesser and inferiour assembly is subordinate to the superiour and greater, so that if any person, shall think himselfe wronged or distressed, by the unjust proceeding of the inferiour

riour assembly, it is lawfull for him to seek reliefe of the greater, providing, it be done in an humble and peaceable way, and in the right order, by proceeding to the next greater assembly, and so of the rest, if need be, taking them in their subordination untill either he be satisfied, or, which rarely commeth to passe, he ascend unto the highest of all.

In matters difficult or such as belong to superiour assemblies, References from the lesser are ordinary, but nothing belonging to an inferiour assemblie is brought before a greater, til either it cannot be setled or be disorderly done by them, or some complaint arise. And in that case, so far as may stand with truth and peace, the greater assemblie is carefull to preserve the power and authoritie of the lesser; and therefore matters belonging to inferiour assemblies are commonly remitted unto them by the greater.

*T*here, one Church were it never so great, hath not authoritie over another, nor is it governed by any extrinsecall power; but all the particular Churches are of equall power and authority, and are ruled and judged by themselves and their owne intrinsecall power, in

assemblies composed, and consisting of their officers and commissioners from them.

II. Of Particular Eldershipps in Parishes.

The particular Eldership or Church-session consisteth of one or moe Ministers and of *E*lders so many in number as the proportion of the Congregation doth require, who ordinarily do meet once in the week.

The Deacons are alwayes present with the Elders, not for government, but that they may make known the case and necessities of the poore, and may consult and receive direction for their supply.

The Minister of the parish is alwayes moderator of this Meeting, and if there be moe Ministers then one, the moderator is either chosen or they doe moderate by course, providing that none bee moderator while any matter is treated, which concerneth his own particular.

The matters treated by this eldership, are such particulars as concerne the worship of God in that Church, as, what dayes of the week are meetest for assembling to the publick worship, if it may be had & be thought necessary,

what

what houres on the Lords day before and after noone, which are variable according to the length or shortnesse of the day, in Summer and Winter, what times are fittest for publick Catechising, and for visiting of particular families, how often, and at what times the Lords Supper is most seasonably ministred: all which are proper for keeping of order in that Church, and cannot be so fully determined by a superiour assemblie; the *Elders* also do here delate scandalous persons, and bring them to publick repentance according to the forme prescribed in the greater assemblies: But if there be any doubt or difficultie, or if the offences and scandals be great and hainous, or if the delinquents adde obstinacie and impenitencie to their fault, then are they warned to appear before the greater *Presbyterie* there to receive order for their censure, or to be sent home again to give satisfaction, or to make their repentance in their owne Church where they have given offence, and where the fault was committed: For example, a man behaving himselfe scandalouslie with a woman, both unmaried and single persons, is first admonished and rebuked; if fornication appeare, he is called before

the

the Elderſhip, brought to the ſenſe and confeſſion of his fault, and ordained to make his publick repentance according to the order of the Church, and to abſtaine from all ſcandalous behaviour afterward. But if he prove obſtinate, hee is convened before the greater Presbyterie, the matter is examined, and either he promiſeth to give obedience to his owne Elderſhip, or in caſe of continued obſtinacie, the cenſures of the Church proceed againſt him. But if there bee a ſcandall of adulterie or murder, the noiſe and ſcandall whereof is far ſpread, and filleth all mens eares round about, the parties are brought before the greater Presbyterie, and the particular Elderſhip doth before prepare the parties for their appearance before the Presbyterie.

The ſame faults which are brought before the particular or greater Presbytery in an eccleſiaſticall way, are alſo puniſhed by the civill magiſtrate, and the pecuniall mulct or penalty is given to the Deacons to bee kept in the Church treaſure for the benefit of the poore, or other pious uſes.

Nothing uſeth to bee done by the leſſer or greater presbytery in ordering the publicke

Worship, in censuring of delinquents or bringing them to publick repentance, but according to the setled order of the Church, and with expresse or tacite consent of the congregation, and if there be any new emergents that cause doubting or hesitation, the matter is remitted to the greater assemblies of the Church.

III. The Order of Excommunication.

ALL baptized persons, when they come to age and discretion, are not admitted to the Lords table; but such onely as either upon examination are found to have a competent measure of knowledge in the principles of Religion, doe professe that they are beleevers and doe live unblameably, or comming from another Congregation bring with them sufficient testimonie that they are such, or are otherwise well knowne and approved.

The Minister and Elders use all meanes in private and publick to bring all others within the parish to knowledge, faith, and holinesse of life, that they may be fitted for the Lords Table.

But this not admission to the Communion is one thing, and excommunication of haynous

or

or obstinate offenders is another thing very different.

In case of obstinacie and wilfull impenitencie, even when the offences are not so great and scandalous, they proceed to excommunication, but with great meeknesse, longsuffering, and by many degrees, the censure being so weighty, and they desirous to gaine the sinner to repentance.

If any person walke unworthy of the Gospell, or commit any trespasse, he is (unlesse the scandall bee publike and notorious) admonished first secretly by one, next by two or three more. And thirdly, If he contemne both, then according to the order prescribed by our Saviour, *Mat.* 18. The matter is brought before the Minister and Elders where he is accused both of the trespasse and of the contempt. If he cannot yet be brought to repentance, then is the matter in some measure made knowne unto the Congregation, and hee called before the greater Presbytery; whereif he give signes of his repentance, he is remitted to his owne session. But if he persist in his obstinacie, then by the Ordinance of the Presbytery, the particular elder-

ſhip is to proceed againſt him with the cenſures of the Church even to excommunication.

The matter being thus heard knowne and judged, and the whole proceſſe reviſed by the greater presbytery, the next Sabbath without delay, the treſpaſſe and order of admonitions are declared to the Congregation, and the perſon without ſpecification of his name, admoniſhed yet to ſatisfie: Which if he ſtill refuſe to doe, the next Sabbath his name with his offence and contempt, are publiſhed, if he yet continue obſtinate, then the next, which is the third Sabbath, is he charged publickly to ſatisfie for his offence and contempt under the paine of excommunication. If now he offer himſelfe to the particular Presbyterie, then do they at the appointment of the Presbyterie, give order for his publick repentance, the removing of the ſcandall, and his reconcilement to the Church, otherwiſe the Miniſter proceedeth in this order.

The Sabbath after the third publick admonition, the Miniſter with conſent of the Elderſhip, is to make knowne to the Congregation that ſuch a perſon is to be excommu-

nicated, warning all that have any thing to object against it, that they appeare the next session day: And for the present, that the whole Congregation powre forth their supplications, that God would grant him repentance, and to come out of the snare of the devill. If nothing be objected, or if none for him witnesse any appearance of repentance, then is the danger of the person, and the weight of the sentence laid open the next Sabbath, and he the second time prayed for publickly. If at last upon the next Sabbath there be no signe of repentance, then is he praied for the third time, and there being no meane unassaied, nor remedy left to reclaime him, hee is strucken with the terrible sentence of excommunication, with calling upon the Name of God to ratifie the sentence in Heaven, and the people warned to hold him as an *Heathen*, or a *Publican*, and to shun all communion with him, except in naturall and civill duties to be still performed by such as are bound. *It* is to bee understood, that where the crimes are such that they cry to the heavens for revenge, waste the conscience, and by the law of God deserve death, and the transgressor certainly

tainly knowne, the proceſſe may be more ſummane,& excommunication more haſtned, as on the other part of abſolution, the time would be longer, and the triall of repentance more exact.

After excommunication, he is permitted to come to the preaching of the Word, yet ſo as it may appeare that he commeth as one not having communion with the Church. Neither is he debarred from private counſell, inſtruction, admonition, and prayer, that in end his ſpirit may be ſaved. If after excommunication the Elderſhip finde the ſignes of repentance, as the good life and behaviour of the excommunicate, declaration of the griefe of his heart, and his humble ſubmiſſion to the order of the Church, in all things that may reconcile him to God and his people, they ſhall with joy of heart make it knowne to the Congregation by the Miniſter, that they may alſo have joy over their brother repenting: or if they have ought to object againſt the truth of his repentance, they may give notice thereof at the next meeting of the Elderſhip, where if nothing be alleaged againſt him, after he hath obeyd the injunctions of the Elderſhip

for his further humiliation and the better tryall of his repentance, he is either brought before the greater Presbyterie, as all other penitents for great crimes, or by relation from his owne *Elder*ſhip, is to give them ſatisfaction in the ſignes of his repentance that he may be abſolved.

As all publick penitents are received, ſo is the excõmunicate abſolved in the face of the congregation, before whom being brought by the *Elders* at the time appointed, he maketh free confeſſion of his ſinne and mourneth for it, cryeth to God for mercie, ſeeketh to be reconciled to the Church and promiſeth new obedience; with which all being ſatisfied, and willing to receive him into their common and mutuall conſolation, the Miniſter who preacheth for that time pronounceth him upon his repentance to bee abſolved in the Name of Chriſt from his ſinne, and free of the cẽnſurs of the Church, and have right through faith to Chriſt and all his benefits and ordinances, praiſing God for his grace, and praying that he may bẽ fully accepted to his favour, looſed in Heaven, and heare the voice of joy and gladneſſe.

After

After the ſentence of abſolution, the Miniſter ſpeaketh to him as to a brother exhorting him to watch and pray, or comforting him if he have need, the Elders imbrace him, and the whole congregation keepeth communion with him as if he had never offended.

As the Presbyterie excommunicateth profane profeſſors, ſo doth it alſo depoſe *P*reachers, if they be teachers of corrupt Doctrine, if their lives continue ſcandalous after admonition, if they be buſie in renting the Church a ſunder by ſchiſme and diviſion; if they be given to blaſphemie, profanation of the Lords day, ſimonie, perjurie, drunkenneſſe, fighting, or any other ſinne, for which, whether in reſpect of the greatneſſe of the ſinne, or by reaſon of the contempt and obſtinacie when the ſinne is not ſo great, private perſons are excommunicated; and although they be upon their repentance abſolved from the ſentence of excommunication, yet in ſome caſes eſpecially, where the crime inferreth a perpetuall infamie, are they never readmitted to the Miniſtery, except upon the unanimous and moſt earneſt deſire of the whole Church where they ſerved before.

IV. Of greater Presbyteries or Classes.

THe Presbyterie or Classicall meeting doth consist of particular neighbouring Churches in such a circuite as may conveniently meet together, to the number of ten, sixteene, twentie, or so many as the vicinitie of the places, and parishes may well accommodate.

It is supposed that the whole particular *E*lderships cannot well assemble in one place ordinarily, neither is it necessarie. There be therefore beside the Minister or Ministers of the Congregation who are supposed to be perpetuall members of the Presbyterie, some of speciall note chosen out of the *E*lders & by them, who receiving from them commission may represent the whole; from each particular *E*ldership, one of the *E*lders with the Minister or Ministers repaireth to the place of meeting: so that the members of this Presbyteriall meeting are all the Ministers within the Circuit, and one *E*lder delegated from each particular Eldership.

None of the Ministers are permitted to be absent, unlesse they be detained by necessarie impediments

impediments or extraordinarie imployments. And therefore the day of the meeting of the Presbyterie may not be destinate to ordinarie preaching? Nor are they to wait that day upon solemnizing of mariages. The names are called by the Clerk, and the absents are noted and examined the next day upon the reasons of their absence; and if any happen to absent themselves many dayes without reasonable causes, they are set apart and censured as guiltie of the contempt or neglect of the order of the Church. But the Elders are not so strictlie tied to ordinarie attendance; but if there be any matter of great weight to be handled, they are all warned to be present: And if hee who was formerly *Commissioner* may not assist, another *Commissioner* in his place may bee chosen by the *Eldership*.

It is permitted to the expectants having entered before upon the publick exercise or propheſie to sit by the Ministers and Elders in the meeting of the Presbyterie, and to give their judgement of the doctrine, but they have no voice when matters of doctrine or discipline are debated. And in the handling of some matters which are thought fit to be concealed and

kept

kept ſecret, till they be by common conſent publiſhed, they uſe to be removed.

Becauſe the whole diſcipline in a manner is in the hands of the Presbyterie, they are to meet once a week or fortnight upon a certaine day, and in a certain place, but in ſome places, through the length and deepneſſe of the way in winter, they do not meet ſo often.

The ſubject and matters treated in the Preſbytery are all the *Eccleſiaſticall* matters of weight, which concern the particular Churches there repreſented, as the examination, ordination, ſuſpenſion, and depoſition of Miniſters; ſcandals of Miniſters in doctrine, life, or any part of their calling; the decerning of excommunication, references, and appellations from particular *Elderſhips*, and the amending of any thing that hath beene negligently or weakly done by them; the anſwering alſo of queſtions and requeſts from other Presbyteries, Churches, or perſons, or ſending of Commiſſioners in ſome caſes to other Churches or Presbyteries, whether to admoniſh or adviſe them, or to ſeek counſell from them, but ſo that they have no autho ity wi hout the limits of their own conſociation.

The

The Miniſters and *E*lders who are Commiſſioners, together with the expectants and others who are pleaſed to be preſent, meeting in the place, and at the day and houre appointed, which uſeth to be one halfe houre after nine a clock in the forenoone, whereof warning is given by the ſound of a bell, that ſo all the affaires of that day (unleſſe there be ſomewhat extraordinary to hold them longer) may bee exped againſt mid-day, doe begin with prayer, and proceed to the textuall interpretation of Scripture, which is done by the Miniſters, each one in his own place by courſe, or by the expectants, whoſe names are ſet forth in a table, or written in the Regiſter of the *P*resbyterie for that end; after the firſt ſpeaker, ſome other who followeth in order, and is alſo appointed by the Presbyterie the day before, ſpeaketh in the ſecond place, collecting ſome doctrines one or moe upon the text expounded and ſhewing the uſe thereof. The ſecond ſpeaker having ended about eleven a cloek, the exerciſe is cloſed with thankſgiving by him who ſpake firſt. The matter of each dayes exerciſe is ſome portion of that particular book

of the Old or New Teſtament agreed upon in the Presbyterie: once every moneth ſome common place or controverſie is handled, unto which the exerciſe giveth place for that day. The ground is read in Scripture; the ſtate of the queſtion propounded, the arguments for the truth preſſed and vindicated from the Sophiſtication of the adverſaries; but the arguments *contra* are left to bee proponed in the Presbyteriall meeting by ſuch Miniſters as are called by the Moderator to diſpute upon the propoſitions, or *Theſes* exhibit, the day of the meeting next before, by the contraverſar, and are propugned by him, the Moderator being *præſes* of the diſputation. That the Presbyterie may go thorow all the controverſies, they have alſo a table wherein they are all digeſted in order, ſo that each miniſter or expectant knoweth a moneth before what is next to be treated.

The exerciſe or commonhead of controverſie ended in publick, the people depart, and the Miniſters and Elders with others, who are permitted to bee preſent, goe to the private place of their meeting, where all being ſet in order,

order, and the Moderator having begun with prayer, the doctrine delivered in publick is examined, and each one of the Presbyterie and expectants, either approveth, or in charity and soberneſſe of ſpirit, propoudneth his doubt againſt any point ſpoken of, which being done, the ſpeakers for that day are called upon (they being apart at this time) their interpretation and doctrine approved, and they encouraged or (if there be cauſe) they are in a brotherly manner admoniſhed. The doctrine cenſured (for this they call the cenſure of the doctrine.) The matters before mentioned to be the ſubject of the Presbyteriall jurisdiction, are propounded, modeſtly debated, and either concluded, or taken to further deliberation, or remitted to the Synod, and ſo the meeting concluded with prayer. The Moderator either continueth in his place betweene one Provinciall Synod and another, or for a ſhorter time, but they think it not fit to change the Moderator at every meeting.

The *P*resbyteries alſo do viſit the ſeverall Churches within their bounds, either by holding their full meetings at the Churches, or by

ſending their commiſſioners thither, that they may ſee how the ordinances of Chriſt are uſed and obeyed, by the Miniſter, Elderſhip, and all the congregation, and that if any thing be amiſſe, it may be rectified.

V. Of Provinciall Synods.

THe whole Kingdome is by the wiſdome of the Generall aſſemblie, ſo divided in Provinces, as the Miniſters and Elders may, for vicinity of place, beſt meet in Provinciall Synods, without reſpect to Epiſcopall Dioceſes, the particular Churches whereof are ſo far caſt a funder in *Scotland* that they cannot conveniently joyne in provinciall Synods.

The provinciall Synode is of the ſame conſtitution with the Presbyterie, and doth conſiſt of all the Miniſters, and one Elder having commiſſion, as before, from each particular Church within the province.

It meeteth ordinarily twice a yeare, but the place & the time of the meeting are choſen according to the conveniencie of the Churches of the province, and as the exigence of their affaires

faires doth require. The Moderator of the former Synod, openeth the Synod with a Sermon, fit for such an assembly; and after Sermon setting himselfe downe in his place, with the clerk of the Synod (who for the most part is one of the Ministers chosen by plurality of voices) beginneth with prayer, causeth the names of the Ministers to be read, who not only answer for their owne presence (the absent being noted) but also give up the names of the Commissioners from the severall Churches, which are written, down by the Clerk, and their commissions also read, if need be, and proceedeth to the chooſing of a new moderator.

The Moderator is thus chosen. A list is made by the former moderator of foure or five of the ablest men for wisdome, authority and dexterity for such an employment which is approved by the consent of the Synod. And if any member of the Synod be pleased to adde any other so qualified to the list, his name is joyned with the former, and out of this list the Moderator is chosen by the suffrages of the Ministers and *E*lders, and set in the place of the former Moderator.

The

The new Moderator first of all calleth for the Regisſters of the ſeverall *P*resbyteries, and putteth them in the hands of the Miniſters of other different *P*resbyteries to be reviſed and examined, That by the Records it may bee knowne how they have keept order, and performed what hath beene recommended unto them by the preceeding Synods. And what and how matters have been treated by them at every ſeſſion, that they may be cenſured or allowed, which upon the report of the reviſers is accordingly done in the face of the Synod.

If there be any references from the Synode before, they are firſt debated and determined, and thereafter new matters are brought into deliberation. What was obſcure or difficult for the *P*resbyteries, or might concerne them all in common, is here reſolved and ordered, what hath beene done amiſſe is redreſſed. And if any difficultie ariſe which doth not fall under ſome Church conſtitution, it is referred to the nationall aſſemblie.

Before the aſſemblie be deſolved, each *P*reſbyterie is ſet a part by courſe and enquirie made from the reſt, if there bee any knowne

ſcandall,

ſcandall, fault, or negligence amongſt them, That it may be in a brotherly manner cenſured, like as upon the day of the meeting of the *P*resbyterie next going before the Synod; all the members of the *P*resbyterie ſuffer the like inquirie each one a part by all the reſt.

As the Moderator beginneth and endeth everie ſeſſion before and after noon with prayer, ſo doth he ſomewhat more ſolemnlie cloſe the Synod with ſome pithie and pertinent exhortation, and heartie thankſgiving and praier unto God.

All matters, where theſe Synods are ordinarily keept, are with ſuch diligence exped That the Miniſters (none of them having above a ſhort daies journey, and Tueſday being uſually the firſt day of their meeting) may return to their charge againſt the Lords day, having notice of the day and place of the next following Synod, and carrying with them ſuch acts as are neceſſarie that they may be made known to their particular Elderſhips and congregations. And thanks may be given in every Congregation for the good proceedings of the Synod, and for the libertie of the Churches.

*T*heſe

These Synods are not alwaies held at one time, and therefore if there be cause, some Commissioners are sent from one Synod to another, for their judgement and advice in matters of difficultie, which is reported at the following Synod for their further resolution, and that so farre as is possible there may bee a conformitie in all things.

VI. Of Nationall Synods or Generall Assemblies.

THe nationall assemblie meeteth once in the yeare, and the time of the following assembly agreed upon before the rising of the former, or oftner *pro re nata*, concerning which some Ministers have commission and warrant from the assemblie to give timely advertisement to the Presbyteries for chooſing and sending their Commissioners.

This great assemblie useth to bee honoured with the Kings Majesties presence either in his royall Person, or by his High Commissioner, who doth all the parts of a Supreame Civill President. In a peaceable ordering of the whole

whole proceedings of ſo frequent and holy a meeting, that all mens reaſons and voices may be heard, and in acquainting himſelfe with the grounds of every conſtitution that ſhall be agreed upon, that by his *P*rincely authoritie they may be obſerved, and if need require the ſanction of the Civill Law may be added, for which end alſo certaine Commiſſioners from the aſſemblie are ſent to attend the *P*arliament.

*I*t doth *C*onſiſt of Commiſſioners from the Presbyteries or *C*laſſes, three Miniſters and one *E*lder from each Presbyterie, who are choſen by the voices of the Miniſters and *E*lders ſent from the particular *E*lderſhips, and of one Commiſſioner from the Church ſeſſion of every royall Burgh, that there may bee ſome proportion and equalitie. Others alſo are permitted although not to voice, yet to heare, propound, and debate, provided that they firſt obtaine leave of the Moderator: and that it may appear to be done *animo ædificandi, non tentandi.*

The firſt day of the aſſemblie is kept with a ſolemne faſt and humiliation, wherein the

whole Citie or Towne, which is the Seat of the assemblie, useth to joyne with powerfull preaching and earnest praiers from morning till night.

The particular Churches also throughout the Kingdome, upon the daies of their publick meeting, pray to God for his direction, assistance, and blessing unto the assemblie, that they may bee led into all truth, and all the Churches be refreshed with the sweet fruits thereof.

The next day the Moderator of the preceding assemblie beginneth with praier, causeth the Clerk call the Presbyteries, and take up the names of the Commissioners, Ministers, and Elders, who give in their Commissions, which being read, examined, and allowed, they proceed to the chusing of a new Moderator; keeping the same order which is set downe before in chooſing the Moderator of the Provinciall Synod.

The new Moderator calleth for the Records of the Synods, and by the voices of the assemblie chooseth a Committee for perusing and trying them; a Committee for the bils, complaints,

complaints, and petitions to be presented to the assemblie, and such other Committees as are ordinarie for preparing of weightie matters for the assemblie, and for cutting off idle and impertinent things, that the dispatch may be the more speedie and easie, when they shall be brought to open debate and voycing; all references from Synods, appellations, grievances, complaints, petitions, are here examined and answered; Acts and constitutions for all the Churches are agreed upon with common consent, and if there be any considerable contradiction, and the doubts and scruples, which are made be not satisfied, matters are remitted to further deliberation till the next assemblie; course is taken for planting of Churches, with able Ministers, that the Gospell may be spread through the whole Nation; Rules are set downe by which the inferiour assemblies shall bee directed in all their proceedings; all meanes used that the Church be not wronged, neither by confounding the Civill and Ecclesiasticall jurisdiction, nor by the abusing or interverting the patrimonie of the Church.

The Commissioners of each Presbyterie do carrie home with them a true copie of all such acts as doe concerne all the Churches, that they may walk by one and the same rule.

The Moderator giveth forth Summons signed with his own hand, and the hand of the Clerke, for citing of persons in the name of the assemblie to compare before the next meeting thereof, with certification of the censures of the Church in case of disobedience.

The Conclusion.

IN the authoritie of these assemblies Parochiall, Presbyteriall, *P*rovinciall, and Nationall, and in the subordination of the lesser unto the greater, or of more particular *E*lderships to the larger and generall Eldership, doth consist the externall order, strength, and stedfastnesse of the Church of *Scotland*, which is lovely and comfortable to all fearing God, whether Pastor or professors, and hath beene very awefull and terrible, as an Armie with Banners, to all *P*apists, to all *H*ereticks, Schismaticks,

maticks, Hirelings, and all ungodly persons: As upon the one part they break not the bruised reed nor quench the smoaking flax, but do cherish and labour to bring to ripenesse and use, the graine of Mustardseed in sincere beginners, and the smallest talent in Preachers having the zeale of God: So upon the other part, no scandall of proud sinners escapeth censure, no heresie or error is sooner hatched, but is either presently spied out and crushed by some of the inferiour assemblies, or, if it be kept on foot and gather strength, it is quite suppressed and extinguished in the generall assemblie which meeteth once in the year, and never suffereth such bastard births to grow to be one yeare old, which is a true and maine cause why no sects nor errours have appeared in the reformed Church of *France*, and in the Churches of *Scotland*, & of the *Low-Countries*, so long as they enjoyed the libertie and happinesse of assemblies, which they did no sooner by the mercie of God recover, but immediately at their brightnesse, the mists and mildewes gathered before were scattered and evanished. And as, by the order and power of these assemblies,

blies, Foxes are taken that they ſpoile not the Vines, and Gangrenes are prevented that they ſpread not againſt truth and unity, all ſorts of lewd and wicked men are diſcouraged and put to ſhame: So is there excited among the Godly Miniſters an holy emulation by acquaintance, conference, and by perceiving the gifts one of another, which maketh them returne from the aſſemblies, with a meane and humble conceipt of themſelves, and with new and ſtrong reſolutions for greater diligence in their ſtudies, and faithfulneſſe in every *Paſto*rall duty, to the common benefit and edification of all the Churches; all the Miniſters are made more wiſe in matters of Governement; and all the Congregations are affected with reverence to what is required of them by their particular *Elder*ſhips, as having the conſent and approbation of the whole *Church*. Many ſuch fruits are reaped of theſe aſſemblies, which without them no particular perſon or congregation can have any ground to hope for or expect.

They have no Arch-biſhops, Dioceſan Biſhops, Suffraganes, no *Chapters*, no *Curats*, dumbe

dumbe nor idle Miniſters, no hirelings, non-reſidents, nor pluraliſts, no Deanes nor Arch-Deacons, no Chanters, Sub-chanters, nor Treaſurers, no Chancellors, Officials, nor Apparitors, no Canons, Peti-canons, Prebends, Singingmen nor boyes; And yet without theſe and the like, they have practiſe and uſe of all the ordinances of Chriſt; all matters Eccleſiaſticall determined, remitting queſtions of tithes, mariages, divorcements, &c. to the civill Judge to whom they properlie do belong, and all petitions, complaints, and Church grievances heard and redreſſed, which they eſteeme as the ſweet yoke of Chriſt, and think it a great eaſe both to their conſciences and eſtates to be free of ſuch bundles and burthens of traſh and ſuperfluities. They conceive that to erect Presbyteries, Synods, and Nationall aſſemblies, and ſtill to keepe Prelates and the members of that *Hierarchie* is, in the matter of Church government, not unlike the Popiſh adding of *Traditions* to Scripture in the rule of faith, or works unto faith in the point of juſtification, &c. additions to Chriſts inſtitution, being not only in reſpect of their

author

author humane inventions, and for any use they can have idlements, vanities, and follies; but that they do also corrupt the purity, and eat out the life of the ordinances of Christ.

Here there is a superiority without tyrannie, for no Minister hath a Papall or Monarchicall Jurisdiction over his own flock, far lesse over other Pastors, and over all the Congregations or a large Dioces. Here there is a paritie without confusion and disorder, for the Pastors are in order before the *E*lders, and the *E*lders before the Deacons; the *C*hurch is subordinate to the *P*resbyterie, the *P*resbyterie, to the Synod, and the Synod to the Nationall assembly. One *P*astor also hath priority before another, for age, for zeale, for gifts, for his good deservings of the Church, each one honouring him whom God hath honoured, and as he beareth the image of God, which was to bee seene amongst the Apostles themselves. But none hath power or jurisdiction above others: even as in nature one eye hath not power over another, only the head hath power over all, even as *C*hrist over his *C*hurch. The same may bee seene in the Common-wealth, and in some of

the

the offices of the Roman Church it ſelfe. And laſtly, here there is a ſubjection without ſlaverie, for the people are ſubject to the *Paſtors* and *Aſſemblies*, yet there is no *Aſſemblie* wherein everie particular Church hath not intereſt and power; nor is there any thing done, but they are, if not actually, yet virtually called to conſent unto it.

As they have done and ſuffered much for vindicating and maintaining the libertie of their Religion, that what belongeth unto God may be rendred unto God; So do they deſire, that according to the rule of righteouſneſſe, each man have his owne, and above all men, That the things which are *Cæſars* be rendred unto him, and to give him that which is Gods were a wronging both of God and *Cæſar*. They have ever beene willing to taxes and to pay ſubſidies above that wch they were able. They joyne wth the inward reverence of their hearts, externall honour and obedience in all things lawfull. They powre forth their prayers to God in private and publick, for all bleſſings ſpirituall and temporall upon his Royall Perſon and Government, and upon his *Progenie*;

and for the ſame bleſſings upon the Queenes Majeſtie, eſpecially that God by his Spirit would give unto her the knowledge and love of the truth. They long for her converſion as an happineſſe to her ſelfe, and a meane of great happineſſe to the King, to their Children, and to all their Subjects. And, that the Lord may anſwer their praiers, they think it incumbent to the Church of *England*, nor can any bond whatſoever oblige them to the contrarie, to uſe the beſt and moſt powerfull meanes, and would moſt willingly in all humilitie, love and reſpect, joyne their endeavours for that bleſſed end. And as they thus preſent their beſt deſires and prayers, ſo are they readie to ſacrifice their lives to God for his Majeſties good, and in their hearts are grieved that their loyaltie, which they account their no ſmall glorie, ſhould have beene called in queſtion.

Neither is this all. But moreover they doe acknowledge that his Majeſtie, as ſupreame Magiſtrate, hath not onely charge over the Common-wealth, but doth watch and hath inſpection over the Church and Church matters, but in a civill way. *Vos Epiſcopi in Eccle-*

ſia

ſia (ſaith *Conſtantine*) *Ego extra Eccleſiam Epiſcopus à Deo conſtitutus ſum.* And therefore that he is, by his high calling and place, *Cuſtos utriuſq; tabulæ*, to command the precepts of the firſt table as well as of the ſecond table to bee obeyed: That he is *Vindex Religionis* by his ſword, as the Spirit of God in Scripture is *Iudex*, and the Church is *Index*: That hee hath power to turn the conſtitutions of the Church into lawes, and to confirme them by the civill ſanction in Parliament: That he may conſtraine all his ſubjects to do dutie in matters of religion, and may puniſh the tranſgreſſors: That when debates ariſe about Religion, hee hath power to call the Aſſemblies of the Church, to be preſent and civilly preſide in them, and to examine their conſtitutions, that he may diſcerne of them both as a Chriſtian caring for his own ſoule, and as ſupreame Magiſtrate watching over his people: and that he may do all things which can prove him to be a kinde and carefull nurſing Father. They account all that is vomited out to the contrarie, [as, that they liked *A*narchie better then Monarchie, and that they would turne a King-

dome into a democratie,] to be but the fictions and calumnies of the malitious enemies of God and his truth; not unlike the lies which were deviſed againſt the Chriſtians of old: their conſciences, their words, writings, and actions, even then when the world did put the worſt conſtructions upon them, were witneſſes of the integritie of their hearts. They doe ſtill hold that there can bee no antipathy betwixt one ordinance of God and another. *By him Princes do reigne*, and hee hath alſo appointed the Officers and Government of his own houſe. They do deſire nothing more then that the Sonne of God may reigne, and that with and under the Sonne of God, the King may command, and they, as good ſubjects to Chriſt and the King, may obey.

FINIS.

A

POST-SCRIPT,

In answer to a Treatise very lately published, which is intituled,

The Presbyteriall Governement examined.

WHen the Printer had done all except two sheets of my former Treatise, there came to my hands a peece against Presbyteriall Governement, which promiseth much, but performeth little. Though my time be very short, yet I trust to make an answer to it, as full as it deserveth.

It hath a magisteriall and high sounding title, undertaking the examination of Presbyteriall Governement. But Presbyteriall Government secretly smileth, be-

cauſe while ſhe was ready to ſay much more for her ſelfe, he did not put her to to it, leſt himſelfe ſhould have been put *ad metam non probandi*. But he particularizeth himſelfe, and telleth us he hath unfolded the weakneſſe of our grounds, and diſproved our pretended proofs. The truth is, that the beſt of them & the moſt of them he hath not touched. He addeth that hee hath proved out of the Word of God the liberty of the people in chooſing their own officers: This may be added *caute*, but *caſte*, I am ſure it is not. He would make the world beleeve that Presbyterians are againſt the peoples election of their officers, which is a calumny. He ſaith, he hath annexed certaine arguments, proving Presbyteriall Government to be contrary to the pattern which Chriſt hath left in the New Teſtament. Theſe arguments ſhall be anſwered with no great difficulty. In this place I ſhall only ſay a word of them in generall. The man hath a notable faculty of proving that wherein the Presbyterians do agree with him, and paſſing that wherein they diſagree from him. Many humane teſtimonies and citations of writers he muſtreth together, to make a ſimple reader beleeveh that many are of his judgement: But I find none of them all

except

except two or three to affirme any thing which we deny. But why hath he taken all this paines? He will preſent it (forſooth) to the Kings moſt excellent Majeſtie, and to the right honourable Lords, and the honourable houſe of Commons now aſſembled in Parliament. As if it were to be expected that a popular and independant forme of Church government in every Congregation, which ſhould moſt certainly open a doore to a thouſand remedileſſe confuſions, may obtaine his Majeſties royall aſſent, or the acceptation of the High Court of Parliament. Nay, brother, ſeek ſome other friends to your cauſe, for, if wiſe men be not too too much deceived, the King and the Parliament in their great wiſdome do fore-ſee, that whenſoever Epiſcopall government ſhall be removed, another form of Provinciall and nationall Church government muſt needs ſucceed unto it.

Now to come to the ſubſtance of his diſcourſe; firſt hee maketh a quarrell againſt the Presbyteries of particular Churches (which are in *Scotland* called *Seſſions*,) then againſt all higher Conſiſtories in the Church. As for the Presbyteries of particular Churches, he judgeth them three wayes defective. Firſt he requireth Pag. 1.

that all who are admitted into the company of Elders, even the governing or ruling Elders ſhould be *apt to teach*, and *able to exhort with ſound doctrine and convince gainſayers*, and that not only privately, or in the Conſiſtory, but in the publick aſſembly alſo, if not exactly, yet competently.

1 Tim. 3. 1. Tit. 1. 5. 7. 9.

Anſw. 1. Though ruling Elders ought to teach, exhort, rebuke, &c. both in the Conſiſtory, and privately from houſe to houſe, as the caſe of every family and perſon doth require (which is all that can be drawne from thoſe alleaged places to *Timothy* and *Titus*, if ſo be they ought at all to be extended to ruling Elders) yet there is no place of Scripture to prove that they ought to teach publikly in the Congregation. 2. That expreſſion *if not exactly, yet competently* is ſomewhat myſterious. 3. Ruling Elders are expreſly diſtinguiſhed from thoſe that labour in the word and doctrine. 1 *Tim.* 5. 17. and from theſe that teach or exhort, *Rom.* 12. 7, 8. 4. If ruling Elders ſhall teach publikly in the congregation *ex officio*, and with cure of ſoules (as they ſpeak) why ſhall they not alſo miniſter the Sacraments, which are pendicles and ſeals of the word, and therefore committed to thoſe, who are ſent to the publick preaching of the Goſpell, *Matth.* 28.

19. 5. Though he ſpeak here only of ruling Elders, yet I doubt he requireth of, at leaſt will permit to all men that are members of the Church the ſame publick teaching and propheſying in the Congregation.

The ſecond defect which he wiſheth ſupplied, is, that the temporary ruling Elders may be made perpetuall and for life, which he enforceth by foure reaſons. This I aſſent unto providing he admit a diſtinction betwixt the office it ſelfe, and the exerciſe of the ſame. The office of a ruling Elder ought to be for his life no leſſe then the Paſtors; yet muſt we not condemne thoſe Churches which diſpenſe with the intermiſſion of their actuall attendance for a certaine ſpace, and permit them to exerciſe their office by courſe, as the *Levits* did of old, whoſe example himſelfe here taketh for a patterne. Pag. 2,3.

The third thing he ſaith is of moſt moment. He doth complaine that the Elders do not adminiſter their publik office publikly as they ſhould, but only in their private Conſiſtory. He doth permit them indeed to meet apart for deliberation (whereof we ſhall here afterward) but he will have their Church-office which in the Lord they have received, to be executed Pag. 4.

publickly in the face of the Congregation. 1. Becauſe an office publick in the nature, ought alſo to be publick in the adminiſtration. 2. Becauſe the reformed Churches cannot know their Elders whether they be good or bad, except by heare-ſay. 3. Becauſe otherwiſe the Elders can not miniſterially take heed to the whole flock as they are warned to do, *Acts* 20.28. *Anſ.* 1. Ruling Elders do execute their office not only in the Conſiſtory, but from houſe to houſe throughout al the bounds of the Cõgregation; wch may eaſily make thẽ known to that Church where they ſerve, whether they be good or bad. 2. Their Conſiſtoriall ſentences in all matters of importance, ſuch as ordination, Church cenſures, excommunication, &c. are made knowne to the whole Church. 3. He paſſeth a ſhort cenſure upon the reformed Churches. *The reformed Churches* is a great word, but this man maketh a moat of it. 4. The place *Acts* 20.28. cannot helpe him, for ruling Elders do feed and overſee the whole flock, both by diſcipline in the Conſiſtory, and by taking heed to all the ſheepe ſeverally, as every one hath need, and in that reſpect may be called both Paſtors and Biſhops. Beſide I doubt he can prove that place to be meant of ruling Elders. He

goeth

He goeth on to make plaine what hee hath
said, by descending to some particulars in Pag. 5.
which the Elders office seemeth especially
to consist, and these are saith hee, The
admitting of members into the Church,
upon profession of faith made, and the
reproving and censuring of obstinate of-
fenders. These are the most frequent
publike administrations of the office of
Ruling Elders. And what of them? hee
saith, as they leave the execution of these
things, to the Elders alone in the setled
and well ordered state of the Church, so
doe they deny, that they can be rightly
and orderly done, but with the peoples
privity and consent. His restriction to the
setled and well ordered estate of the
Church, I cannot understand. Hee had
done well to have explained what hee
meaneth by that not setled, nor well orde-
red state of the Church, in which he thinks
it belongeth not to the Elders alone, to ad-
mit or cut off members. His other ambi-
guous expression I understand better, for
by the peoples privity hee meaneth, that
the people should heare the voyces and
suffrages of the Elders, and by the peoples
consent, hee meaneth the peoples voting
with the Elders, as wee shall heare after-
ward. That the admission of members, Pag. 6.
ought

Page 6. ought to bee with the peoples privity and consent, hee will prove by two reasons. 1. Because wee finde in the acts of the Apostles, that men were received into the fellowship of the Church, and baptized publikely, and in the face of the congregation. 2. Because the whole communalty, being neerely to joyne with these that are admitted, ought to take knowledge of the profession of their faith. These reasons can neither conclude the peoples right of suffrage in this matter, nor so much are the peoples hearing of the suffrages of the Elders : But only that the matter might not bee ended without the peoples knowledge and tacite consent. Beside there is no small difference to bee put betwixt the admission of Jewes, Infidells, and Hereticks, upon their profession of the true Christian faith, and the admission of such as have transported themselves from another Christian congregation, bringing with them a sufficient testimonie of their holy profession of faith, and good conversation. In the meane while, Let the Reader note, that this disputer hath here in a parenthesis interlaced grosse anabaptistry, holding it a kinde of unorderly anticipation to baptise infants, who cannot give a confession of their faith.

faith. And within a few lines, he lets another thing fall from his pen, which ſmelleth ſtrongly of the Anabaptiſticall tenent, concerning having all things common, even bodily goods.

But I proceed with him to the ſecond head, concerning excommunication, and Church cenſures by the Elders, with the peoples privity and conſent. This he proveth by three arguments. 1. Becauſe *Paul* ſaith, *Theſe who ſin, rebuke publikely, that others alſo may feare*, a brave argument indeed. This charge is not given to ruling Elders; and if it had, it can neither prove the ſuffrage of the people, nor their hearing of the ſuffrage of the Elders, but onely the execution of the ſentence of the Elders, in the preſence and audience of the congregation. 2. Hee argueth from theſe words, *Tell the Church*, where hee would make it appeare, that by the Church is not meant the Senate of Elders excluding the people; yea hee ſaith, that in this circumſtance now in conſideration, it comes neerer the truth to expound the Church to be the Biſhop, ſince neither Biſhops nor their Court-keepers, doe exclude the people from their conſiſtories. Sure I am, in *Scotland*, (let others ſpeake for themſelves) The Biſhops in their viſitations, high Com-

Pag. 7.

1 Tim. 5. 20.

Mat. 18. 17.

Pag. 8.

missions, Privie conferences at Synods (in which they passed their decrees) did exclude both the people, and the most part of the ministers. He thinkes it a course unheard of either among Jewes, Gentiles, or Christians, before this last age, that publike judgements should be privatly exercised, and without the peoples privity. This (if at all to the point) must be understood, not of the finall execution, but of the judiciall sentence or decree. What then shall wee think that the Senators at *Rome* or the Areopagites at *Athens*, did never conclude or degree any thing, concerning a publike judgement, except in the audience and presence of the people. The Judges in Israel did sit in the gates of of the City, that all persons both poore and rich, great and small might have accesse unto them with their complaints, and that the sentence of judgement, might bee the more notorious & exemplary, being given forth and promulgat in the gates: This proveth not that the Judges did debate, voyce, and conclude all matters in the
Pag. 9. publike audience of the people. It appeareth rather that they were so accomodate, that they might doe these things apart from the multitude. It is too much for him, to affirme either that the Synagogues were

were places of civill conventions and judgements, or that nothing was in the Synagogues decreed without the peoples privity, while as hee hath given no proofe nor evidence at all for it. Pag. 9.

You need not, my Masters be so curious in the notation of the name ἐκκλησία, which every smatterer in Divinity knoweth. But what of it? you say, the Elders (as such) are called, to wit, to their office of Eldership, but called out they are not, being themselves to call out the Church. It is true that the word ἐκκλησία noteth not only a calling, or a gathering together, by vertue of verb καλέω, but also a separation by vertue of the particle ἐκ. But I hope it is no paradox to say, that the Elders are both called or gathered together unto the Eldership, and called out or separate from the rest of the Church to that office. And it is as far from a Paradox to say that they who are called out cannot call out others, especially the one calling out being to an office, and the other calling out being from nature to grace.

He cannot think that the name, *Ecclesia*, Church, hath been used by any Greek Author before the Apostles times, or in their dayes, or in the age after them, for the assembly of sole Governours in the act of their government. I shall first give Instan-

ces against him in the verb, because, hee said, the Elders (as such) cannot be said to be called out. The Septuagint reade, *Deu.* 31. 28. ἐκκλησιάσατε, *Gather unto me all the Elders.* The like you may find, 1 *King.* 8. 1. 1 *Chron.* 28. 1. I shall next put him in mind that the Septuagint sometime turne *Kahal* by συνέδριον, as *Prov.* 26. 26. *His wickednesse shall be shewed before the whole Congregation,* ἐν συνεδρίῳ. And it is plaine that the name of the Congregation, or Church, is given to the Elders, for that which is said of the Elders, *Deut.* 19. 12. *Ios.* 20. 4. is said of the Congregation, *Num.* 35. 24. *Ios.* 20. 6. So *Exod* 12. 3. compared with verse 21. This if hee will not take well from us, with verse 21. This if hee will not take well from us, let him take it from an Anti-presbyterian, who observeth from 1 *Chron.* 13. 1, 2, 4. and 2. *Chron.* 1. 3. that both *Kahal* and ἐκκλησία are used for the Elders and Governours. *Guide unto Sion, pag.* 5. The place *Deut.* 23. 1, 2, 3. is well worthy of observation. It is ordained that he who is wounded in the stones, or hath his privy member cut off, or is a Bastard, or an Ammonite, or a Moabite, shall not enter into the Congregation of the Lord to the tenth generation. The word is *Kahal* in the Hebrew, and ἐκκλησία in the version of the 70. yet *Iunius, Piscator,* and *Pelicanus* on that place,

and

and *Martyr* on *Iud.* 11. 1. hold that by the Church or Congregation in that place is meant *Conſeſſus Iudicum*, the Court of Judges and Rulers, which is called *The Congregation of the mighty*, *Pſal.* 80. 2. So that the true ſenſe of the place, is the ſecluding of thoſe perſons from bearing any office or rule in the Common-wealth of Iſrael, whereby they might be members of thoſe Courts which did repreſent Iſrael. The ſame ſenſe is given by *Lyranus*, *Cajetan*, *Oleaſter*, *Toſtatus*, and *Lorinus*. And which is more to be thought of, *Ainſworth* himſelfe expoundeth it ſo, and further ſheweth that it cannot be meant of joyning to the faith and religion of Iſrael, or entering into the Church in that reſpect, becauſe *Exod.* 12. 48, 49. *Num.* 15. 14, 15. All ſtrangers were upon their circumciſion admitted into the Congregation of Iſrael, to offer ſacrifices, and by conſequence to enter into the court of the Tabernacle, which alſo appeareth from *Levit.* 22. 18. *Num* 9. 14. The point being now cleared from the holy Scriptures, we ſhal the leſſe need to trouble our ſelves in the ſearch of prophane Authors; yet *Paſor* findeth *Demoſthenes* uſing the word ἐκκλησία *pro concione magnatum*.

As for that common expreſſion of Divines, that the Elders are the Church repreſen- Pag. 10. *Polan. ſynt. lib. 7. cap. 11. pag. 539.*

preſentative, wee deſire not to wrangle about names, ſo that the thing it ſelfe (which is the power and authority of the Officers ſitting and judging apart from the people) be condeſcended upon. Yet let us ſee upon what grounds the name of a repreſentative Church is by this man ſo ſuperciliouſly rejected. First, hee ſaith that no godly, no nor reaſonable man will affirme, that this repreſentation is to be extended to any other acts of religion, than theſe which are exerciſed in the governing of the Church. But *quo warranto?* ſhall a man be both ungodly and unreaſonable, for affirming that the Elders may and ought to repreſent the Church where they ſerve, in preferring a petition to the King and the Parliament, for a Reformation, or in bearing witneſſe of the deſolate condition of the Pariſh through the want of a miniſtery, or in giving counſel to a Siſter Church, though theſe bee not acts of governing the Church. Well: be it, as he ſaith, what great abſurdity ſhall fellow? then (forſooth) it appertains to the people primarily and originally (under Chriſt) to rule and govern the Church, that is, themſelves. But who ſaith he will ſo ſay of a government not perſonall, but publique, and inſtituted as the Churches is. Surely,

they

They who think the power to be originally in the people, might here easily reply that this is no more strange than to say, that the power which is primarily and originally in the body of a Kingdome, is exercised by the Parliament, which is the representative therof. But because many learned men deny the power of Church government to be originally in the people, though others, (and those very learned too) doe affirme it: therefore to passe that, I shall serve him with another answer. For as we can defend the authority of Presbyteries and Synods without wrangling about the name of a representative Church, so can we defend the name of a representative Church, without debating the question, whether the people have the power originally or not. May he therefore bee pleased to take notice of other grounds and reasons for the name of a representative Church, as namely, First, what the Elders, with the knowledge and tacite consent of the Church, doe approve or dislike, that is supposed to be approved or disliked by the whole Church, which importeth, that the Church is in some sort represented by the Senate of Elders. Secondly, as wee say wee have seene a man, when haply wee have seene nothing but his head, or his face which maketh him

knowne unto us, (whence it is that Painters represent men unto us oft-times onely from their shoulders upward) so doe wee discern & know a visible political Church, when we see in the Senate, as it were, the head and face thereof, the officers being as eyes, eares, nose, mouth, &c. to the Church, that is, being the most noble and chiefe members whereby the body is governed. Thirdly, the Senat of Elders is said to represent the Church, because of the affinity and likenesse betwixt it and the Senate, which representeth a City, or some inferior civil Corporation, affinity, I mean, not every way, but in this, that the government is not in the hands of all, but a few, and that those few were chosen with the consent of the whole Corporation. Fourthly, and if for these reasons the Eldership of a particular Church may be called a representative Church, there is much more reason for giving this name to a classicall Presbytery, or to a Synod provinciall, or nationall, for these doe result out of many particular Churches being made up of their Commissioners.

His second reason he taketh from the nature of representations, alleaging that if the Elders in their Consistory represent the Church, then whatsoever they either decree

decree or do agreeing to the Word of God, that alſo the Church decreeth and doth, though abſent, though ignorant, both what the thing is, and upon what grounds it is done by the Elders: and this how conſonant it is to Papiſts implicit faith, he leaveth it to wiſe men to conſider. This argument is as much againſt the repreſentations of Kings and States by their Ambaſſadours and Commiſſioners, it is againſt the repreſentation of Churches by the Conſiſtory of *E*lders, and ſo all the wiſdome of Princes and States in their *E*mbaſſages ſhall turne to implicit faith, becauſe according to this ground, what the repreſenting doth within the bounds of his Commiſſion, that the repreſented doth *implicitè*. And now I ſhall leave to be conſidered by wiſe men theſe vaſt differences betwixt the Papiſts implicit faith, and the caſe of our Churches governed by *E*lderſhips. 1. The Church aſſenteth not to that which the Conſiſtory of *E*lders decreeth or doth, except it be agreeing to the Word of God, as the Reaſoner himſelfe ſaith: but there is no ſuch limitation in the Papiſts implicit faith. 2. The Conſiſtory of *E*lders doth not preſſe any thing upon the Church, imperiouſly, or by naked wil and authority without any reaſon,

as the Church of *Rome* doth with thoſe from whom ſhe requireth implicit faith. 3. The Papiſts know not what thoſe things be which they beleeve by implicit faith: ſo that ſuch a faith is rightly called *mera articulorum fidei ignorantia*, a meere ignorance of the articles of faith: but the decrees of our *E*lderſhips whereunto our Churches do conſent, are made knowne unto them. 4. Our Churches are by the judgement of Chriſtian diſcretion to examine all things propounded unto them, even the decrees of the *E*lders, whereas Papiſts may not examine what the Church propoundeth or commandeth. 5 Papiſts by their implicit faith beleeve whatſoever the Church beleeveth, becauſe they think the Church can not erre, but our Churches conceive not only their particular *E*lderſhips, but œcumenicall councels to be ſubject to error.

Gen. loc. theol. tom. 3. de Iuſtif. a. 114.

Pag. 11. Come we now to his third generall reaſon: whereby he laboureth to prove that the conſiſtorian courſe is contrary to the practiſe of the Apoſtolick Churches, becauſe the Apoſtle, 1 *Cor.* 5. writeth to the whole Church of *Corinth* to excommunicate the inceſtuous man. And that by theſe words (*when you are come together*) the whole Church is to be underſtood, he pro-

Pag. 12.

veth

veth by three reaſons: the ſtrength of them all, we ſhall take together in one argument thus. *They among whom the fornicatour was*, who *were puffed up when they ſhould have ſorrowed*, and *out of the midſt of whom he was to be put, who had done that thing*, to whom it appertained to *purge out the old leven*, and to whom the Apoſtle wrote *not to be commingled with fornicators* or *covetous perſons*, they were to be *gathered together into one*, and to *judge* and excommunicate that inceſtuous perſon.

But they among whom the fornicator was, &c. were not the *E*lders alone, but the whole Church, *Ergo*, &c.

And now what ſhall this diſputer ſay, if I cleave this his ſtrong argument with a wedge of his own timber, thus, &c.

If they among whom the fornicator was, who were puffed up, when they ſhould have ſorrowed, and out of the midſt of whom, &c. were to judge and excommunicate that inceſtuous perſon, then women were to judge and excommunicate him, and not men only. But the latter is abſurd, therefore ſo is the former. My propoſition he muſt either grant, or elſe ſay that the inceſtuous man was not to be put out of the midſt of women, and that the Apoſtle did not forbid women to be commingled with fornicators. My aſſump-

tion is his own, Pag.24. where he tels us from 1 *Cor.* 14.34,35. 1 *Tim.* 2.12. that women are debarred from liberty or right of voting in publick ecclesiasticall matters. Then let him see to the conclusion.

Pag.15. Another proofe of the same point he addeth from 2 *Cor.* 2. where he writeth to these same *Corinthians* to receive pardon, and comfort the penitent: which I might repell in the same manner. But there is a word in that same Chapter which may cleare the thing, Vers. 6. *Sufficient to such a man is this punishment* (or censure) *which was inflicted of many*. Which *many*, if (as he saith in the next page) the Apostle had opposed to himselfe alone, and not to all, then he said but the halfe of that which he meant to say. He would have the *Corinthians* to think it enough that the man had beene publickly censured by so many as were in their Presbyterie. Now if he had beene censured by the whole Church, it had been more fit and emphaticall to have said *censured by all*. But there is another sence which well fitteth the place. *Heinsius* observeth that πλειονες is one thing, ὑπὸ πλειονων another thing: the former noting those that exceed in number: the latter those that are chiefe in dignity, and that therefore the Apostle when he saith ὑπὸ τῶν πλειόνων, meaneth the rulers and Elders of that

Exerc. sacr. in illum locum.

Church,

Church, ſo that the reading ſhall be this, *Sufficient to ſuch a man, is this cenſure inflicted of the chiefe.* In the ſame ſence *Piſcator* taketh the words: which alſo he doth illuſtrate from *Mat.* 12. 41. 42. πλεῖον Ἰωνᾶ *a greater then Ionah*, πλεῖον Σολομῶντος, *a greater then Solomon.*

To conclude this caſe, the Apoſtle as in other Epiſtles, ſo in this, doth ſometime point at common duties belonging to the whole Church, ſometime at the duties of officers. That the whole Church of *Corinth* ſhould have ſorrowed for the inceſtuous man, and that it was a common duty to them, not to be commingled with fornicators, and to *have no fellowſhip with the unfruitfull workes of darkneſſe, but rather to reprove them*: In like manner it concerned them all to comfort him being penitent. But as for the judging, and excommunicating of him, that did belong only to the Presbytery of *Corinth*, and ſo *Calvin*, *Piſcator*, *Pareus*, and many others expound the Apoſtles words. Epheſ. 5. 11.

His digreſſion to prove that the Apoſtle alone, did not give forth ſentence judiciary upon the offender, is not againſt us, but againſt the prelaticall party, therefore I paſſe it. Pag. 13. 14.

What he allegeth from *Act.* 1. & 6. & 14. For the Churches right of ſuffrage in the election of Officers, we doe moſt heartily Pag. 15. 16. 17. 19

tily assent unto it, with this distinction, that when the case is such, as it was in the examples alleaged, that is, when visible politicall Churches are to be erected, not having beene before, then the right of suffrage in elections, doth indeed belong to the whole body : And though this way of election were ordinary, it cannot prove that the people have the power of that authority in them, to which they elect the officers : no more then the *Electors* of the *Emperour* have in them power of the imperiall dignity, saith *Baynes*. But now it is not ordinary, for when there is already a setled *Ecclesiasticall* republike , or a Church with officers, the officers for the time being ought by their suffrages to elect the officers that are wanting, with the knowledge and consent of the Church.

Pag. 17. 18. Somewhat he demurreth upon *Act.* 15. for the vindication of which place, I refer my reader to the second part of the former Treatise, *Chap.* 1. & 8. Neither shall I stay to examine, by what Method either this discourse or the other about elections, falleth into the proofe of his proposition, concerning that part of the Elders office, which standeth in the censuring of offenders.

Pag. 21. He falleth at last into his owne channell, concluding it to bee a thing most equall, that the whole Church, should clearely

and

and undoubtedly take knowledge of the contumacy of the perſon, that is to bee excommunicated, & of the crime for which, and this we alſo ſay with him.

One word I deſire to have cleared before wee proceed. One of his grounds in his diſcourſe about elections, is that the Church officers, as they are the ſervants of Chriſt Jeſus, ſo alſo her ſervants for Jeſus ſake, 2.*Cor*. 4.5. The profeſſors of *Leyden* ſay well, that they are not properly the ſervants of the Church, but of God, and of Chriſt: They are not Lords of the Church neither, but Rulers, Guides, Biſhops, and Paſtors of the Church: yet not ſervants of the Church except, *objective*, that is, the ſervants of God in the Church, or for the Churches good. If this bee his meaning, it is well. But I doubt he hath another meaning, and that is, that the Church doth give the power (which is hers) unto her officers, as her ſervants to exerciſe it in her name. If this bee the matter, then let us marke with *Baynes*, that the Church doth not virtually and out of power make an officer, but ſhee doth it in Stewardlike manner, miniſtring to the ſole Lord and maſter of the houſe, ſo that hee who is taken in doth not his office in her name, but in his maſters name: as a Butler taken in by the Steward of the houſe, doth not execute his office in the ſtewards name, but

Pag 20.

Synopſ. diſt. 49. Th. 1.

Dioceſſ. tryall pag. 88.

in

in his masters, who only out of power did conferre it on him.

Pag. 22: But now lest any should conceive of him and those of his side, that they either exercise amongst themselves, or would thrust upon others any popular or democraticall Church governement: therefore he desireth the Reader to make estimate, both of their judgement and practice in this point, according to these three declarations.

First he saith they beleeve, that the externall Church governement under Christ, is plainely aristocraticall and to be administred by some choyce men, although the state bee after a sort popular and demo-

Pag. 23. craticall. In respect of the latter, he saith it appertaines to the people freely, to vote in elections & judgements of the Church; in respect of the former, that the *Elders* ought to governe the people, even in their voting in just liberty, by propounding and ordering all things, and (after the voting of the Church) solemnly executing, either ordination or excommunication. Behold how he runneth upon the rocke of popular governement, even whiles he pretendeth to have his course another way: God send us better pilots. I remember I have read in sundry places of *Bodin de repub.* that the state is oft times different from the governement. But sure I am, this anti-consistorian

ſiſtorian maketh not only the ſtate, but the governement of the Church to be democraticall, & that in the ſuperlative degree, for the governement is democraticall, at leaſt compoſed of a mixture of ariſtocracy, and democracy (which is the moſt that he dare ſay of the Church governement) where the people have the liberty of electing their owne officers and rulers, and where the Senat ſo farre obſerveth the people, that they may not paſſe the finall act, in any matter of importance, without the knowledge and tacite conſent of the people, though the people doe not vote in the Senat, nay though the Senat doe not vote in the hearing of the people. Now this ſeemeth not enough to thoſe with whom wee have now to doe. They will have the people *freely to vote* in all *judgements of the Church*. And what is that, but the very exerciſe of juriſdiction by the people, which is the democracy of *Movellus* condemned by *Parker* himſelfe, who maketh the exerciſe of eccleſiaſticall power proper to the Rulers of the Church, though he placeth the power it ſelfe originally in the whole Church. Let it further be obſerved, what difference theſe men make betwixt the Elders and the people in the governement of the Church: That which they make proper to the Elders is only the propounding and ordering of matters, and the excuting of ſome ſo-

de pol. eccle. lib. 3. cap. 7.

lemne act in name of the Church. This is no more then belongeth to the moderator or *Præses* in any consistory. But they will have the matter to bee determined according to the most voyces of the people. And so the new forme of Church governement which is here laid before us, is a mere democracy with many moderators, which is the most monstrous governement that ever was heard of.

His second declaration is, that the Elders may and ought at times to meet apart from the body of the Church, for deliberation. This if hee meane only of that which hee specifieth, the preparing of things so as publikely, and before the people, they may bee prosecuted with most conveniency . It is no more then what many require in moderators of Synods, to whom they think fit, that some Assessors, or Coadjutors be adjoyned for deliberating in private, upon the most orderly and convenient prosecuting of purposes in publike : which as it hindereth not the governement of Synods to be aristocraticall ; so neither doth the deliberation of the Elders in private, hinder the governement now in question to be democraticall. But if he meane generally, that the Elders may deliberate apart upon every thing whatsoever, which is to be voyced by the people, then I aske by what reason doth

hee

he seclude from the deliberations those who are to voice? for to give being and force to an Ecclesiasticall decree by voycing, is more than to deliberate upon it, whence it is that Papists give to Presbyters a deliberative voice in Councels, but not a decisive voice, and we also permit any understanding godly man to propound a matter to a Synod, or to reason upon it, though none have power of suffrage but the Commissioners of Churches; So that he had greater reason to seclude the people from the voyces, than from the deliberations.

His third declaration comes last, and Pag. 24.
that is that by the people whose right in voting they thus stand for, they understand not women and children, but only men, and them growen, and of discretion. Before hee did object to us that neither in Scripture nor in Greeke Authors, the name *Church* is used for the assembly of sole Governours: and to this I suppose I did give a satisfactory answer. But good Sir be pleased mutually to resolve us where you have read in Scripture, or in Greek Authors the name Church (setting aside all representatives of Churches and Assemblies of sole Governors) used for men alone, and them growen and of discretion, secluding women and children: for now I see your reserved Glosse upon those words *Tell the*

Church: Tell all the men in the Pariſh that are growne and of diſcretion, you muſt not take ſo much upon you, as to expound that Text by a Synecdoche, which none that ever wrote upon it before your ſelves did imagine, and yet challenge us for expounding it by another Synecdoche, following *Chryſoſtome*, *Euthymius*, *Faber Stapulenſis*, and many late Interpreters, who underſtand by Church in that place, the Rulers of the Church, which are the nobleſt part of the Church. I ſhall ſhut up this point with the words of *Hyperius*, who ſaith that we muſt not underſtand by the Church the whole multitude, *Sed potius delectos* &c. *But rather certaine choice Elders, noted for their learning and godlineſſe, in whoſe power the Church will have to bee the judgement in ſuch like cauſes, which is proved from that, that* Matth. 18. *after it was ſaid, Tell the Church, it is added; where two or three are gathered together in my name, there am I in the midſt of them.* And 2 Cor. 2. he ſaith, *Sufficient is this cenſure inflicted by many.*

Comment. in 1 Cor. 5. 4.

Pag. 24, 25.

We have now done with the Elderſhips of particular Churches, but there is another blow which I perceive is intended againſt claſſicall Preſbyteries and Synods provincial and national, for the due power by which my oppoſite would have the Church to be governed, hee layeth before us in this Aſſertion, that *every particular viſible*

ſible Church hath from Chriſt abſolute and intire power to exerciſe in and of her ſelfe, every ordinance of God, and ſo is an independent body, not ſtanding under any other Eccleſiaſticall authority out of it ſelfe. And this he will prove by ten Arguments: but I ſhall not need to multiply anſwers, as hee doth arguments, becaule many of them are coincident. The firſt, third, fourth, and ſixth, doe all hit upon the ſame ſtring. The firſt is thus: If thoſe Churches, planted by the Apoſtolique inſtitution, had power fully in themſelves immediatly from Chriſt to practiſe all his ordinances: Then have all Churches the like power now. But the firſt is true, *Ergo*. The third thus; Whatſoever was commanded by the ſeven Churches to be practiſed by each of them, apart, in and for themſelves, that no Church of God muſt now omit. But Eccleſiaſticall government was commanded to the ſeven Churches to bee practiſed by each of them. &c. The fourth thus; If the Church of *Corinth* had power and authority within her ſelfe to exerciſe Eccleſiaſticall Government; then ought not particular Congregations now to ſtand under any other Eccleſiaſtical authority out of themſelves. But the firſt is true, *Ergo*. The ſixth thus. If the Apoſtle gave commandement unto the Elderſhip of *Epheſus* for the whole adminiſtration of all ordinances in that Church: then may

Pag. 26.

Pag. 28.

Pag. 28, 29.

Pag. 30.

the Elderſhip of every particular congregation, adminiſter among themſelves all Gods ordinances. But the firſt is true, *Ergo*.

Now for anſwer to theſe: Firſt, I ſimply deny the connexion of the propoſition of the fourth argument, becauſe it argueth *à genere ad ſpeciem affirmative*, from the exerciſing of Eccleſiaſtical Government, to the exerciſing of it independently. Neither hath hee ſaid any thing for proofe hereof. Next, the Reader will eaſily perceive, that both in the firſt and ſixth Argument his citations in proofe both of the propoſitions and aſſumptions, have not ſo much as the leaſt colour of pertinency, and farre leſſe of proofe. In both theſe arguments, when he would prove the propoſition, he ſpeaketh to the aſſumptiõ, & contrariwiſe. But theſe things I delight not to inſiſt upon: only I ſhall give two Diſtinctions, any one of which, much more both of them ſhall make theſe arguments wholly improfitable unto him. Firſt, I diſtinguiſh his propoſitions. That power & authority which the Church of *Corinth*, the ſeven Churches of *Aſia*, and other Apoſtolicall Churches had to exerciſe Eccleſiaſtical government in and for themſelves, the like have all Churches now which are of the like frame and condition: but the moſt part of particular Churches now are of a different frame and condition from the Apoſtolique

Churches,

Churches, and so have not such fulnesse of power as they had. Put the case that the Apostolick Churches were no greater then might and did ordinarily assemble together into one place for the worship of God, yet since by reason of the troubles of those times (which suffered not the Christians to spread themselves abroad all the countrey over, but confined them within Cities and safe places) those Churches were not planted so thick and neare together, as that they might have the conveniency of Synodical consociation: hence it appeareth that they might do many things in and by themselves, which particular Congregations now having the conveniency of consociation with neighbour Churches, ought not to do in and by themselves. But this I have said *gratis*, having in my former Treatise at length declared that the Apostolick Churches (at least the most and principall of them) were greater then could assemble ordinarily in one place of worship, and that they were served with sundry both Pastors and Elders, & that therefore our Parochiall Churches ought not to be (in respect of the points in question) compared with their Churches, nor our Parochiall Presbyteries with their Presbyteries.

The second distinction which I have to propound is concerning the assumptions of the arguments now in hand. The Apostolick Churches did indeed ordinarily exercise Ecclesiasticall government and all the ordinances of Christ, in and for themselves, yet so that when the occasion of a Synode did occurre for determining a question

which

which was too hard for particular Churches, and was also common to many Churches, in that case they did submit themselves to the authority of the Synod. Which hath also before beene made plaine from *Act.* 15. To practise all the ordinances of God in a Church is one thing, and to practise them independantly so as never to be subject to the authority of a Synod, is another thing. My antagonist doth after take it for granted & saith,

Pag. 32. that *all learned men have granted*, that the Churches of the Apostolick constitution were independant bodies. But whence are you Sir that would make your Reader beleeve there are no learned men in the Churches of *Scotland*, *France*, the low-countries, and the other reformed Churches which have the government of Presbyteries and Synods, conceiving it to be most agreeable to the Apostolicall patterne? Have you put out of the category of learned men all Protestant writers who in the controversies about Councels dispute against Papists from *Acts* 15.2. Why did you not among all your impertinent allegations, cite some few of those learned men who grant the Apostolick Churches to have been independant bodies? But we must heare what more you have to say.

Pag. 29. Your first eight and tenne arguments are in like manner coincident. The first you frame thus. Such actions the Church may lawfully do wherein no law of God is broken. But there is no law of God broken, when particular Churches do in and among themselves exercise all Gods ordinances. *Ergo.* The eight thus. Whatsoever governe-

ment

ment cannot be found commanded in the written Word of God, ought not to have any place in the Church of God. But the Government of Presbyteries and Synods over many particular congregations cannot be found commanded, &c. The tenth thus. It is a sinne against God to adde any thing to that forme and manner of ordering Churches which Christ hath set forth in the new Testament. But to subject particular congregations under any other Ecclesiasticall authority out of themselves, is to adde, &c. Pag. 34.

Now the word *independantly* must be added to the assumption of the first argument, else it cannot conclude what he affirmes and we deny: for there is no question but particular Churches may exercise in and among them selves all Gods ordinances in those cases and with those distinctions which I have spoken of before. *part* 2. *chap.* 2. This being cleared I deny the assumption in all these three arguments. I expected proofe for it, but he hath given none, except that it cannot for shame be denied. I had thought it rather a shamefull thing for a writer to trouble his Reader with arguments which he cannot make good. But what saith he to the professors of *Leyden* who hold the institution of Synods not to be humane, but divine, wch they prove from *Mat.* 18. & *Act.* 15. Nay what is more ordinary in Protestant writers then the applying of those words, *Where two or three are gathered together in my name, there am I in the midst of them*, unto Synods and Councels; and hence they condemne the popish Councels, in so much that *Bellarmin*, *Salmeron*, and other Jesuits have in this contradicted all our writers, telling us (as Synopſ. dyp. 49: Th. 10. ex. dyp. 42. Theſ. 62.

theſe men doe) that our Saviour meaneth not of Councels in theſe words. Moreover that commandement whereby we ſtand obliged to follow the example both of the Jewiſh Church in the Old Teſtament, and of the Apoſtolicall Churches in the New Teſtament, in ſuch things as they had not for any ſpeciall reaſon which doth not concerne us, is tranſgreſſed by the withdrawing of Congregations from ſubjection unto Synods. Of which things I have ſaid enough before. It is now but a poore begging of that which is in queſtion, to object that the governement of Presbyteries and Synods hath no warrant from the Word of God.

Pag. 27. Come we then to examine his other Arguments. His ſecond he compoſeth thus. If Chriſt in *Mat.* 18.17. where he ſaith, *Tell the Church*, doth mean a particular Congregation: then hath every particular Congregation an intire power in and of it ſelfe to exerciſe Eccleſiaſticall governement, and all other Gods ſpirituall ordinances. But the firſt is true. *Ergo*, for the propoſition he citeth ſome Writers who do not ſpeak of ſuch a connexion as he had to prove. The aſſumption he proveth thus. That Church which Chriſt intendeth in *Matth.* 18. hath abſolute power in and of it ſelfe to perform all Gods ordinances. But Chriſt intendeth in *Mat.* 18. a particular Congregation. Therefore every particular Congregation hath abſolute power, &c. How bravely doth he conclude the point? *Spectatum admiſſi riſum teneatis amici.* We will not examine our examinators logick: we know what he would ſay: and we would have him to know againe that Chriſt in *Mat.* 18. meaneth indeed ſome

ſort

sort of a particular Congregation, but neither only nor independantly. Nay he meaneth all the Consistories of the Church higher and lower respectively, as *Parker* conceiveth, whose words I have before set down: and to this sense the threed of the text doth leade us, for as in the preceding words there is a gradation from one to two or three more, then to the Church, so is there a gradation (by the like order and reason) in the Consistories of the Church. *Tostatus* upon this place acknowledgeth that *Diæ Ecclesiæ* reacheth as far as to an œcumenicall Councell, when particular Churches erre in their determinations, or when the cause is common to all the Churches, for example, when the Pope is to be condemned.

His seventh argument followes in my order, and it runneth after this manner. Such offices and callings without which the Church of God is cõpleat and perfect for government, are superfluous and humane. But the Church of God may be compleat & perfect for government, without Presbyteriall and Synodicall offices and callings. *Ergo*. I answer by a distinction. Such offices and callings without which the Church of God are according to the course of Gods ordinary providence, or at all times and in all cases, perfect and compleat for government, are indeed superfluous and humane. But that such offices and callings without which the Church by the absolute power of God or at some times & in some cases is perfect & compleat, are superfluous & humane, we utterly deny. Now for the point of Synods I shall produce no other witnesses then those which this Disputer here taketh to be for him. *Whittaker* acknowledgeth of

Pag. 31.

De Conc. q 1. p 29.

De Pol. Eccle. lib.3.pag.131. Councels that *Secundum ordinariam providentiam neceſſaria ſunt ad bonam eccleſiæ gubernationem: according to ordinary providence they are neceſſary for the well governing of the Church.* *Parker* acknowledgeth Synods to be ſometime neceſſary in the Church, and he giveth example of the Councell of *Nice*, without which the evils of the Church in the daies of *Conſtantine* could not have bin remedied.

Pag.33. The ninth Argument remaineth, which is this. That government which meerly tendeth unto the taking away from particular Congregations, their due power is unlawfull. But the government of Presbyteries and Synods (as they now are) doth meerly tend unto the taking away from particular Congregations their due power. *Ergo.* I did expect ſome ſtrong proofe for the aſſumption of this argument, but we muſt take it as it is. He tels us out of *Maſter Barlow*, that no man under the degree of a Prophet or an Apoſtle may preſcribe Gods Church and children patternes. Our Synods are further from preſcribing patterns either of worſhip or Church government than himſelfe is. The patterne and whole manner of Church government is ſet down in the Scripture, thoſe circumſtãces excepted which are common to the Church with the Common-wealth, and are therefore determinable by natures light. Synods may not preſcribe new patterns, no more may particular Churches: but Synods may in common cauſes, and extraordinarily preſcribe unto particular churches, ſuch things as particular churches may in particular cauſes and ordinarily preſcribe to their owne members. If he will beleeve *Parker* (whom he thinks his owne) the authority which

particular

particular Churches have ſeverally is not loſt, but augmented when they are joyned together in Synods. But we have before abundantly declared how Preſbyteriall & Synodical government doth not at all prejudge the rights of congregations. As for that which here he addeth by way of ſuppoſition, putting the caſe that Preſbyteries & Synods will not permit a congregation to reject ſome cõvicted hereticks, nor to chuſe any, except unfit Miniſters, this is juſt as if one ſhould object againſt Parliaments, that (as they are now) they do meerly tend to the taking away of the right and liberty of the ſubject, and then for proofe ſhould put the caſe, that Parliaments will protect and maintaine Monopoliſts, Projectorers, &c.

de pol. eccl. lib. 3. c 13. p. 124.

Supra, cap. ult.

Now in this drove of arguments, the drover hath ſet ſome like the weake of the flock to follow up behind. The firſt two are blind, and ſee not where they are going: for it maketh nothing againſt us, either that the *E*lderſhip of one congregation, hath not authority over the Elderſhip of another congregation, or that a miniſter ſhould not undertake the care of more Churches then one.

Pag. 35.

His third, that preſbyteriall power is never mentioned in the Scripture, is a begging of the thing in queſtion, & is anſwered before; yet I muſt put him again in mind of *Parker*, who ſpeaking of churches ſaith: *Legitur in Scripturis de conjuncta earũ auctoritate, quando in Synodis congregantur. We read in their Scriptures of their joynt authority, when they are gathered together into Synods.* But there is a ſpeech of *Zuinglius* againſt repreſentative Churches, which he may not omit. *Zuingius* doth indeed juſtly aske of the antichriſtian prelats, who had given them

Ib. p. 124.

the name of a representative Church, & who had given them power to make Canons &c. yet hee addeth, *de his duntaxat &c. I speak of them only that are such, others who put themselves under not above the Scriptures, my writings shall nothing prejudge.*

Act. 8. expla.

Pag. 36. In the fourth place he objecteth, that whosoever shall deny their assertion, must hold two distinct formes of Church government to be lawfull, one where particular congregations do in & of themselves exercise all Gods ordinances; the other where they stand under another ecclesiasticall authority out of themselves. I answer it is most lawfull for particular congregations in and of themselves to exercise all Gods ordinances, according to the distinctions & rules above mentioned: but this is not repugnant to their standing, under the authority of presbyteries & Synods, for which let us againe heare a tender friend of congregations. *Major quidem potestas est Synodi quam unius alicujus Ecclesiæ primæ, & parochialis*; But goe we along.

Supra. cap. 2.

Parker ubi supra.

Pag. 129. His first argument is, that for this reason, among others the learned say the Pope is Antichrist, *viz.* because he will have men to appeale from their owne Churches unto him, and to stand unto his sentence and decree: and doe not the presbyteriall assemblies & Synods, take upon them an authority much like to it. Soft my master, Soft. Canno lesse serve you, then to match our Church governemẽt with the papall usurpations. 2. I shall beseech you to remember, 1. The Pope is one and receiveth appellations monarchinally: a Synod consisteth of many, & receiveth appellations aristocratically. 2. The Pope receiveth appellations from other nations beyond Sea: presbiteries and

Synods

Synods not ſo. 3. The Pope will have his ſentẽce received as infallible: presbyteries & ſynods acknowledge themſelves ſubject to error. 4. The Pope acknowledgeth neither the Elders, nor the Elderſhips of congregations: which Presbyteries & Synods do. 5. The Pope acknowledeth no power eccleſiaſticall on earth, except what is ſubject to him, yea derived from him: and who will ſay ſo of Presbyteries & Synods. 6. The Pope receiveth appellations in other cauſes then eccleſiaſticall: Presbyteries and Synods not ſo. 7. Synods are made up of the Commiſſioners of Churches: The Pope neither hath any cõmiſſion himſelfe from the Churches, nor will admit the Commiſſioners of Churches, to ſit in judgement with him. 8. Synods when they receive appellations, are tyed to certaine rules of proceeding and judging, eſpecially the Scripture. The Pope maketh his power boundleſſe, and exalteth himſelfe, above the very Scripture. There ſhall be no end, except I ſtop in time. And what need I to make ſo many differences betwixt light and darkneſſe.

A ſixth argument we ſhall now have, what more meet and reaſonable ſaith he, then that every mans caſe be there heard & determined, where the fault was cõmitted. If this rule hold thẽ the Parliamẽt or privy Councell, ought to go to every remote county & corner of the kingdome, to judge of ſuch faults there cõmitted, as are proper for thẽ to judg.

His 7. 8. 10. 11. arguments muſt be gone with ſilence, Pag. 37. 38
for they run upon the robbing of congregations of their right, the exerciſing of eccleſiaſticall government, in all the apoſtolique Churches, & our accoring with Papiſts & the Hierarchy. All which objections have been before repelled; & it is ſomewhat

ſtrange

ſtrange, that the diſputer doth ſo often repeate the ſame arguments, to make up the greater number. A pretty art indeed: like that of the young logician who would needs prove, that the foure egs upon the table were five, becauſe two & three make five.

In this ſecond clauſe of arguments there is only one behind, and that is, that by the titles given to all particular cõgregations, *viz. a kingdome, a family, a body, a Queen &c.* it appeareth that all eccleſiaſticall auctority, ought to be in every one of thẽ diſtinctly, wholly, entirely. Where let the reader obſerve, that he maketh the meaning of that place *Mat.* 3.2. *the kingdome of God is at hand*, to be this, *a particular congregation is at hand*; alſo that he expoundeth *Eph.* 2.19. & *Pſ.* 45. of a particular congregation, which are meant of the holy Catholike Church. But ſay that every particular congregation is a kingdome, a family, a body, a Queene, how proveth he that theſe names doe agree to every congregation in reſpect of her externall policy, or eccleſiaſticall government. Nay ſay they, doe agree in this reſpect, yet in a thouſand examples it is to be ſeen, that one and the ſame thing is both *totum* & *pars*, the whole, & the part, in different reſpects. Whereof we have alſo ſpoken in the former treatiſe.

He concludeth, that by this time he doth ſuppoſe the reader perceiveth, that the Scriptures are every way for them, and againſt the Presbyteriall government, you ſhall doe well Sir to thinke better upon it; you have it yet to prove: Therefore goe to your ſecond thoughts, and examine with me your not unexaminable examination. Farewell.

FINIS.